A breefe and moſt

eaſie Introduction to the Aſtrologicall iudgement of the Starres.

VVhereby euerye man maye with *ſmall labour giue aunſwere to any queſtion* demaunded.

Written by Claudius Dariot Phiſition, and tranſlated by Fabian Wither.

Herevnto is annexed a moſt neceſſarye, ready, and breefe table, for the ſpeedie finding out of the planetary and vnequall houres of euery daye throw the yere, exactly calculated by the ſayd *Fabian Wither.*

Optimus Virtus ſeipſam nouit & quam amabilis ſit intelligit.

Imprinted at London by Thomas Purfoote, and are to be ſold at his ſhop without Newgate, *ouer againſt Saint Sepulchers Church.*

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Optimus Pictor ipſe finem noſtri operis cognoſcit.

BRITISH MUSEUM

Imprinted at London by Thomas Tur-
ner, and are to be ſold at his ſhop without New-
gate, over againſt Saint Sepulchers
Church.

TO THE RIGHT VVOR-
SHIPFVLL MAISTER EDVVARDE DODGE ESQVIRE, FABIAN WITHER WISHETH LONG LIFE, VVITH PROSPEROVS SVCCESSE AND INCREASE OF GODS GRACES, &c.

WHen as I doe often times reuolue with my self (Right Worshipfull) the great laboures, continuall paynes, and incessaunt diligence, whiche the forraign Nations vse for the aduancement of their countrey & people, to bring them vnto the vnderstanding and knowledge of all, and all maner Artes and sciences: in so much there is not anye Authour that hath written in any tongue or language, or of any Art or Science, which they haue not translated into their own proper and vulgar tongue, for the common commoditie of their countrey: as dayly experience without further proofe doth sufficiently approue & testifie. I cannot a little maruell at the slacknesse, or rather contemptuous negligence of our countreymen in these our dayes, vpon whome, although God hath bestowed his giftes moste plenteously, so that I suppose them not to be inferiour vnto anye Nation in learning and knowledge: yet as though they were borne only for themselues and to their owne vses, haue altogether neglected to publish or set forth any thing for the common commoditie of their countrey, or rather seeme to haue enuyed that anye man shoulde bee partaker of the fruites and benefites of their laboures and studies. The whiche their dealinges how farre off it is from Christianitie, they themselues can easily iudge. But how farre different it is from a minde

endowed with wisedom, let this one sentence of Cicero in his offices declare and shewe, he saith, *Non nobis solum nati sumus sed partem patria, partem parentes, partem amicis debemus*. That is, we are not borne onely for our selues, but partly for our countrie partely for our parents and partely for our friendes, where as he attributeth the first and principall point and duetie of our being in this life to the vse and commoditie of oure countrie, the other partes as by distribution doth appeare the last and least parte vnto our selues. But now by a preposterous conuersion, as in all other humaine actions and affaires so likewise in knowledge and learning, euerie man seeketh to profite and aduaunce himselfe that he may seeme to surmount and excell others, but none for the common commoditie of his countrie, which sheweth the greate abuse of God his good giftes and argueth the horrible ingratitude and contempt of naturall duties, which euen the heathen men whiche knewe not God did acknowledge to be requisite in a good man, but me thinketh I heare one obiect and say: Sir in no age or time hath there beene so many famous learned men which haue written of and vpon the sacred Scriptures both by way of controuerse as otherwise, as are in these our daies, but for your astrologie it is thought of many better vnknowne then knowne. Whereunto I answere thus, most true it is that the sacred scriptures are to be preferred before al other knowledge, learning arts or sciences, whatsoeuer, and such as haue traueled in them for the commoditie of their countrie worthie to reape their due reward and commendation, but notwithstanding as God hath reuealed himself in his worde, so hath he also opened himselfe in his creatures, neither is it to be accounted the least or smallest poynt of Diuinitie to know God truely in his workes and creatures. The Psalmist saith, The heaues declare the glory of god & the firmament shewe foorth his handie worke, now I suppose there is none so ignorant and wilfull that will affirme or say, the declaration of his glorie or the setting foorth of his handie worke to be wholie included and conteined in the frame beautie or motion of the same, wherefore we must proceede further and with diligente

mindes enter into the contemplation of their natures seeking out their secrete and hidden qualities, for as it profiteth vs little to knowe that GOD hath adorned and decked the earth with all kinde of Corne and Cattell, with heathes, fruites, Plantes, and trees, except he had also taughte vs to knowe the naturall qualities and vse of the, how some serue for foode and sustenance, some for the helpe and cure of sundrie diseases greefes and maladies, some for other necessarie purpose, &c. Whereby he doeth not all onely teache vs to knowe him to bee the Creator of these thinges, but also his fatherlie liberalitie in the bountifull bestowing of these his gifies, and carefull prouidence in prouiding for vs all thinges necessarie for the maintenaunce and releefe of mans nature, whereby wee might bee continually prouoked to acknowledge him to be our God and to prayse and glorifie his name for his greate benefites. So in like maner when wee duely consider the natures and influences of the cælestiall bodies beholding and marking diligently their force and effectes in the inferior bodies, wee shall straightway bee brought to the vnderstanding and knowledge how that God hath planted and placed in them a lawe of reigment, or rule, by whom as by his instruments and second causes, he will rule and gouerne this inferior Orbe making it subiect vnto diuers and sundrie mutations and chaunges at his will and decree. The which mutations and chaunges, notwithstanding hee hath not secretlie closed vp vnto himselfe but most plainelie set foorth as in a table in his celestiall creatures to beholde, and also to forewarne vs to foresee and take heede, that when any euill is threatned, to flye vnto him, who alone can turne the same awaie, and likewise to stirre vs vp vnto thankefulnesse, when as hee sheweth his fauourable countenaunce and promiseth all goodnesse. The like that is spoken here in generall, may also bee saide and applyed vnto euerie particuler man in himselfe, whose nature with the disposition and inclination of the same eyther vnto good or euill with his sundrie mutations and chaunges prosperity and good successe, as also aduersity, sicknesse, or other mishappes is easily foreseene and foreshewed

by

by the course and disposition of the celestiall bodyes, as by manifoldable examples set downe by sundrye learned men, is moste euidently approoued that it needeth no further demonstration. If then the whole course of mans life be thus ordred & guided, it is not to be doubted but all the actions of the same are in like sorte ruled and gouerned, so that consequently the disposition of them is likewise to be foreseene, and therefore by wisedome most highly borne if they be euill, or more thankfully receyued being good, the iudgements of both which parts are most playnly set downe vppon seuerall questions for example sake in this small Treatise. Then let vs duly consider what Arte or Science is there that draweth nearer vnto diuinitie then this naturall part of Astrologie discretely vsed (the abuse whereof happeneth as well in this as in all other Artes, I doe not excuse, neyther allow, but except) which teacheth vs not onlye to knowe GOD in his creatures, but also his absolute power and gouernaunce, his Fatherly care and prouidence, his will and pleasure towarde vs, if we seeke to know it with reuerence, do altogether inpoue vs to obedience, thanksgiuing, and to the prayse of his holy name. Let no man therefore contemne or despise it rashelye, for as the prouerbe is, Learning hath no greater enimy then ignorance, & it is the greatest mishap that may be, whe an vnskilfull man shal take in hand to iudge any Art. I therefore, Right Worshipfull, fearing the like censure vppon mee that hath happened vnto others, haue presumed to dedicate these my labours vnto you, trusting that as you haue alwayes bene not only a fauourer, but a supporter and mayntainer of learning and learned men, so you will accept in good worth this rude, compendious, yet learned treatise, defending it as a Patrone, receauing with good will, as from a well willing Friend. Thus with encrease of Worshipp, prosperous health, and Gods graces, I commende you to the Almightie.

Your worships to commaund

Fabian Wither.

AN INTRODVCTION to the iudgement of the Starres.

WRITTEN BY CLAVDIVS DARIOT
Phisition of Beaume.

Of the Zodiack, and the deuision of the Signes.

CAP. I.



BEFORE that we enter to speake or intreate of the principall points and iudgemẽts, to the end that al things may be the better vnderstand, I will entreat orderly of the principles, beginning with the Zodiack & signes. First therefore we will speake of the Zodiack, one of the greatest cyrcles of the celestial Sphere, the which is diuided into two equall partes, hauing in bredth 12 degrees, and 360 degrees in length, as shal be more at large declared. This Zodiack is diuided into 12 equall parts, the whiche are called Signs, and haue taken their names of certaine properties which they haue, or of the disposition of the starres: The names are such as here follow. Aries, ♈. Taurus, ♉. Gemini, ♊. Cancer, ♋. Leo, ♌. Virgo, ♍. Libra, ♎. Scorpio, ♏. Sagittarius, ♐. Capricornus. ♑. Aquarius, ♒. Pisces, ♓. And these signes are marked with these proper figures and characters here before annexed after euerye name,

as doth playnly appeare. Euery one of these signes agayne is diuided into 30 degrees, and so the Zodiack doth contayne in length 360 degrees, for 12 multiplyed by 30, doth product so much in number. Eche degree agayne is diuided into 60 minutes, and euery minute into 60 seconds, and euery second into 60 thyrdes, and euery third into 60 fourthes: and so proceeding by multiplying by 60 vnto an infinite number, or at least vnto tennes. These signes also are diuided into manye sortes and kindes. Fyrst they are called Northerne and Southerne, according to that parte of the heauen whereunto they doe declyne from the equinoctiall.

The Northerne signes. ♈ ♉ ♊ ♋ ♌ ♍

The Southerne Signes. ♎ ♏ ♐ ♑ ♒ ♓

Secondly they are diuided into such as haue a right ascention, and into such as haue a crooked ascention, as followeth.

The signs which haue a right ascension, ♋ ♌ ♍ ♎ ♏ ♐

These are sayd to haue right ascention or rising, because that with euery one of these there riseth more thē 30 degrees of the equinoctiall, and with the whole 6 signes more thē the moitie or the one half of the equinoctiall line.

The signes whiche haue a crooked ascention. ♑ ♒ ♓ ♈ ♉ ♊

These ar said to haue an oblique or crooked ascention or rising, because that with euery of thē there riseth lesse thē 30 degrees of the equinoctiall, & with all sixe lesse then the moytie or halfe of the equinoctiall Circle.

The sixe vvhich haue the oblique or crooked ascention, are obedient to them that haue the righte ascention, as for example of the tvvo Signes equally distant in the beginning of ♋ or of ♑ that vvhiche hath crooked ascention is obediente to that vvhiche hath the righte ascention.

Thirdly

Thirdly they are diuided into foure triplicities, that is to say, into Fyrye, Earthly, Ayrie and Watrie triplicitie.

The signes of the fiery triplicitie. ♈ ♌ ♐ — *These are hote and drie, cholericke, bitter, masculine, orientall, and of the day.*

The signs of the earthlye triplicitie. ♉ ♍ ♑ — *These are cold and drie, melancholick, sower, feminine, meridionall, and of the night.*

The signes of the airie triplicitie. ♊ ♎ ♒ — *These are hote and moyste like the ayre, of qualitie sanguine, sweete, masculine, occidentall, and of the day.*

The signs of the watrie triplicitie. ♋ ♏ ♓ — *These are cold & moyst like the water, flegmatick, vnsauerie, feminine, of the nighte, and septentrionall.*

Fourthly, some of them are called moueable, other some fixed, and the thyrd sort meane or common, so termed or called because that when the sunne is in any of them, he beareth and holdeth the qualities which is attributed vnto them, as also because that such as haue them in the ascendent at the time of their natiuitie, doe for the moste parte participate with their qualities in all their affayres.

The moneable signes. ♈ ♋ ♎ ♑ — *The fixed signs.* ♉ ♌ ♏ ♒ — *The cõmon signes.* ♊ ♍ ♐ ♓

Agayne, some of them as is before sayd are Oriental, some Meridionall, some Occidentall, and some Septentrionall, which are so called, because they haue respect vnto that parte of the worlde. And further, some be called of the daye, because

it maketh such as haue them in the ascendent of their natiuitie, more beautifull and pleasaunt. The other are called Nocturnall or of the night, because they worke the contrary. Likewise the Masculines are so named because they make ỳ man the more strong and valyaunte, and the woman more manlye. And the other which are called feminine, make the man more effeminate and weake, and the woman more amiable, delicate and naturall.

Finally the signes are diuided into foure quarters, that is to say, into the Spring tyme, the Somer, the Autumne or harueſt, and the Winter: the which contain the signes which make those partes of the yeare, as followeth.

The spring time which is called sanguine, and is attributed to childhood, hath these signs, ♈ ♉ ♊

The Somer time, whiche is cholerick, and compared to youth, contayneth these signes, ♋ ♌ ♍

The Autumne or harueſt compared to the 3 age, and to melancholy, consisteth of these signs, ♎ ♏ ♐

The Winter which is attributed vnto Flewme & to the last old age, hath these signes, ♑ ♒ ♓

Of the Planets together with their mouinges and qualities.

Cap. 2.

NOw that there is sufficiẽtly intreated of the Signes of the Zodiack and of their diuisions, it resteth to speake of the Planets, and afterward as briefly as may be, to declare the dignities they haue in the same signes. It is therefore to be vnderstand, that vnder the zodiack there be seuen Planets, which moue cõtinually of their

own

owne proper and continuall motion, and finishe their courses in diuers spaces and tymes, according to the swiftnesse or slownesse of their motion, and according to the greatnesse or smalnesse of their Orbe or circle. For Saturne which is the highest of them all, and hath greatest circle, finisheth not his course or reuolution but in 30 yeares, Iupiter in 12 yeares, Mars in 2 yeares, the Sonne in 365 daies, & about 6 houres, Uenus and Mercury keepe their course like the Sunne: the Moone maketh her reuolution in 27 dayes, and about eyght houres: Then according to the diuersitie of the qualities of the signes, and the diuerse and sundrie motions and aspects of the Planets in them, they worke their diuers effects here below on earth, the which who so will perfitly vnderstande, hee must first know the qualities of the Planets, the which I wil here presently declare, beginning first with Saturne because he is the highest aboue all the other, and so orderlye proceede with the rest as they stand.

Saturne is cold and drye, Melancholick, an enemy and destroyer of the nature and life of man, of the day, Masculine, euill, and the greatest misfortune.

Iupiter is hote and moyst, sanguine, a friend and preserver of the lyfe and nature of man, masculine, of the day, and is called the greatest fortune.

Mars is immoderately hote & drie, cholerike, masculine, and of the night euill, and the lesse misfortune.

The Sunne is moderately hote and drye, masculine, and of the day fortunate, by aspect infortunate by corporall coniunction.

Uenus is cold and moyst, temperate, flegmatick, feminine, of the night, of good nature, and is called the lesse fortune.

Mercury in all things is common and mutable, he is good with the good, and euill with the euill, with the Masculine masculine, with the Femines feminine, hote with the hote, and moyst with the moyst, infortunate with the misfortunes, and fortunate with the fortunes, especially when he is ioyned or corporally applying vnto thē, or beholdeth them with some

good aspect.

The Mone is likewise cold and moyst: and albeit shee not heate a little, yet she doth moysten more, she doth chaunge her nature and qualities according to the quarters, like as the Sunne doth thorowout the signes of the Zodiack, & the quarters and parts of the yeare. She is also feminine, of the night, and fleugmatick, and sendeth vnto vs the vertue and impression of all the other Planets: For al the influences of the higher bodyes passing thzough her Circle, come finally vnto vs. And this may suffice for the nature of the Planets, howbeit I thinke it necessary also in this place to declare the nature of the head and tayle of the Dragon.

The head of the Dragon is in all poyntes like to Mercury, good with the good Planets, and euill with the euill: for being ioyned with the good Planets, he doth increase their goodnesse, and with the euill their malice.

The tayle of the Dragon is contrary to the head, for he is euill with the good, and good with the euill, so that he doth diminish the malice of the euill Planets, and in like maner doth hinder and let the goodnesse of the good.

All these Planets together with the heade and tayle of the Dragon, are noted and marked by their certayne characters as appeareth: Saturne, ♄. Iupiter, ♃. Mars, ♂. Sunne, ☉. Uenus, ♀. Mercury, ☿. Mone, ☽. the tayle of the drags, ☋. the head, ☊.

Of the essentiall dignities of the Planets.

CAP. 3.

THe ancient Astronomers haue found out and tryed by experience, that the Planets doe shewe and vtter their force and strength, muche more in some certayne places of the Zodiack then in othersome, and therefore are sayde to bee more strong and better fortuned in those places then in other, the which thing happeneth because the nature of those places, and of the starres whiche are in those places, doe accord and agree better with the nature of the planets, in so muche that there is a certayne sympathie or agreement between the nature of the one and the other. And for this place also they are called the essential dignities of the planets. These be in number fiue, that is to wete: the House, the Exaltation: the Triplicitie: the Terme, and the Face: of the which we will speake in order.

Of the first essentiall dignitie, that is to say, of the House.

THe Sunne and the Moone whiche are created of God to bee the two great lightes amongst the other planets, the one for the day, the other for the night, and hauing the principall dominion and gouernement in the generation and corruption of bodyes and thinges here below vpō earth, are alotted for that cause for their houses two signes agreeable to their natures and qualities, that is to say, the Lyon for the Sunne, and the Crabbe for the Moone:

Moone: which two signes are moste neare vnto our Zenith or poynt ouer our heads, and haue their course the greatest part of the sommer. They do also accord and agree to their nature and qualities, as is already sayd: for the Crabbe is cold and moyst, nocturne or of the night, feminine and moueable as the Moone. And the Lyon is hote and drye, diurne or of the day, masculine and fixed as the Sunne. These two planets or lights, haue ech of them but one signe for their house, but the other fiue haue euery one two signes, whereof the one is called the diurne or day house, because it is in such a signe, the other nocturne, or of the nighte, whiche shall be in such a signe. That is to say, the day house shalbe in a diurne signe, and the night house in a nocturne signe.

Then Saturne being the highest of the other fiue, like as he is contrary vnto the two great Lights, being enemy vnto nature, and a corrupter of her workes, so hath he obtayned for his houses, the two signes which do behold the Crabbe and the Lyon with perfect enmitie, that is to saye, with an oppositiõ or contrary aspect, as Capricorne and Aquarius, of the whiche Capricorne is the night house, and Aquarius the daye house. Contrariwise, Iupiter which is the father and friende of Nature, hath for his houses Sagitarius and Pisces, whiche behold the Lyon and the Crabbe with a trine aspect, whiche is the aspect of perfect amitie, of the which Sagitarius is the day house, and Pisces the night. And because Iupiter doth follow next after Saturne, the one of his houses are before the houses of Saturne, and the other after. Mars following after hath for his houses Aries, and the Scorpion, wherof Aries is the day house, and the scorpion the night house. These two signes doe behold the Crabbe and the Lyon with a quartile aspect, which is the aspect of vnperfect enmitie, because that Mars is not friend vnto Nature, neither so great an enemye as Saturne. Then followeth Uenus, which being no enemye vnto Nature, neither so great a friend as Iupiter, hath for her houses two signes, which beholde the houses of the sunne and Moone with an aspect of vnperfite amitie, that is with a sex-

tile

cile aspect, as Taurus and Lybra: of the which, Taurus is the night house, and Lybra the day house. Mercury being the last of all, hath for his day house Gemini, and Virgo for his night house, the which do not behold the houses of the Lights with any aspect, because that Mercury being alwayes mutable, hee doeth alwayes accorde and agree with those Planets with whome he is corporally ioyned. This dignitie is called the dignitie of the house, because that when a Planet is in any one of them, he is like a Prince in his palace, commanding and is obeyd. Alwayes it is to be noted, that one diurnall or day planet, is of greater force in his diurnal or day house, then in his nocturnal or night house. In like maner must you iudge of the nocturnall or night planet. Unto this dignitie because it is the first and chiefest is attributed the number of fiue, and as this dignitie is the greatest amongst them, euen so when any planet is in the opposite or contrarye signe, he is moste vnfortunate, in so muche that when hee is in the opposite of his house, he is sayd to be in his detriment or decay.

¶ *Of the second essentiall dignitie, that is of the Exaltation.*

The second Essentiall dignitie is called the Exaltation, the which is a certayne place of the Zodiack, in the which, the vertue and force of any planet is by a certayne naturall excellency aduanced as it cõmeth to passe in the sunne, who according to the iudgement of Ptolomey is exalted in Aries, but chiefly according to the opinio of others, in the xix degree of the same. And in that place hee is exalted, because then hee beginneth to come toward the North, and then the dayes beginne to encrease and to exceede the night. But hee is abased and in his detriment or decay in the place where his enemye is exalted, that is in the xix degree of Libra, in the which place Saturne is exalted, as likewise Saturne throwne downe and abased in the xix degree of Aries: For as the sunne is the preseruer

of Nature, and Saturnus the like and decay: so are their re-
lations and decayes cleane contrary. In like sorte doth it
happen betweene Jupiter and Mars, for Jupiter is exalted
in the xv. degree of the Crabbe, and abased in the like degree
of Capricorne, and Mars is exalted in the 28 degree of Capri-
corne, and abased in the like degree of the Crabbe. Venus
hath her exaltation in the xxvii. degree of Pisces, and in the
like degree of Virgo her fall. Mercury hath his fall in the
xv. degree of Pisces, and his exaltation in the like degree of
Virgo. Finally, the Moone is exalted in the thyrde degree of
Taurus, and abased in the like degree of Scorpio. The
head and tayle of the Dragon haue likewise exalted in certain
places, and abased in the contrary: For as the head is exalted
in the third degree of Gemini, and the tayle in the thirde of
Sagittary, so is the head there abased, and the tayle in Ge-
miny. Thus it is to be seene, that the Planets haue their ex-
altations in such signes as doe beholde the signes of some one
of their houses with an aspect of amitie, which is partlye be-
cause that they are fortunate in those places, as shall be here-
after declared. And albeit the auncient Arabians haue placed
the exaltation of the Planets in certayne perticuler degrees,
of the signes, yet neuertheleſſe following the minde of Ptole-
mey, we will take the whole signes for the exaltation. The
Planets then being in those signes and degrees, doe shewe
their force in so muche that if any be borne they being in the
like degrees, they make him happy and fortunate, working
the contrary when they are in their fall and decay. This
essentiall dignitie succeeding any following the
house hath giuen vnto him the nurs-
ber of foure.

Of the third essentiall dignitie, that is of the Triplicitie.

AMongest the essentiall dignities of the Planets, the Triplicitye hath the third place, of the which, as touching the diuision of the signes, we haue already spoken where we intreated of their deuisions. Now therefore we will speake of the planets, and of their dominyon and gouernment which they haue ouer the triplicities, as well by day as by night. Euery triplicitie therefore is gouerned by three Planets, whereof one gouerneth the day, the other the night, the third is common ayding and assisting both daye and night.

The first, which is called the fiery Triplicitie, is ruled and gouerned by the sunne by day, by Iupiter by night, and both day and night by Saturne, and therefore is Saturne called the common Dominator of that Triplicitie.

The second, which is the earthly Triplicitie, is likewyse ruled by Uenus in the day, by the Moone in the night, & both by day and night by Mars.

Saturne, Mercury, and Iupiter, are Lordes of the third Triplicitie, which is of the Ayre, but the daye is subiect vnto Saturne, the night to Mercury, and both daye and night to Iupiter.

Fynally, the Watry Triplicitie, which is the fourth, hath for their Lordes, Uenus, Mars, and the Moone: Uenus gouernour for the day, Mars for the night, and the Moone both for day and night. This dignitie hath for his value, three in number.

Of the fourth essentiall dignitie, the termes or boundes of the Planets.

ALbeit that by a certayne orderly diuision euery signe is attributed vnto a proper house of some one Planet. Neuerthe-

uertheleſſe their partes and degrees are diuided agayne for the termes or boundes of the ſame Planets, in the which diuiſion the Egyptians haue proceeded in this maner, that is to ſay the firſt ſixe degrees of Aries they giue vnto Iupiter for his terme or bounds the ſixe degrees next following of the ſame ſigne vnto Uenus, and the eight degrees next enſuing vnto Mercury, the other ten which remaine they diuide into two equal parts, giuing the firſt fiue vnto Mars & the other fiue vnto Saturn, & in like maner the planets in all the other ſigns poſſeſſe certaine degree for their termes or bounds, but for ſo much as it were too tedious to recite them preſently, they are drawne into a table hereunto annexed wherein is conteyned the other dignities alſo, this may not bee let paſſe to be noted that the two Lightes haue no certaine degrees for their termes or bounds, but eche of them hath the one moytie or halfe of the Zodiacke, the which doeth ſerue them in place of ſleeue of their termes or bounds, the Sonne hath for his moytie or halfe that part which beginneth at the firſt degree of the Lyon, vnto the laſt degree of Capricorne. The other moytie which beginneth at the firſt degree of Aquarius, and continueth to the end of the Crabbe, is appoynted for the termes and boundes of the Moone. The two Lightes therefore being in that part of the zodiack which is attributed vnto them, are alſo in like dignity as the other fiue Planets when they ar in their proper tearmes or bounds. And vnto this dignitie is attributed and giuen the number of two.

Of the fift eſſentiall dignitie, of the faces of the ſignes.

BEfore we haue diuided the Zodiack into xii. ſignes and euery ſigne into xxx. degrees. Nowe wee will diuide thoſe xxx degrees into three equall partes, which we call faces, ſo that euery face ſhall containe tenne degrees, and in euerye of thoſe faces ſome one Planet ſhall haue his place or dignitie; As Mars

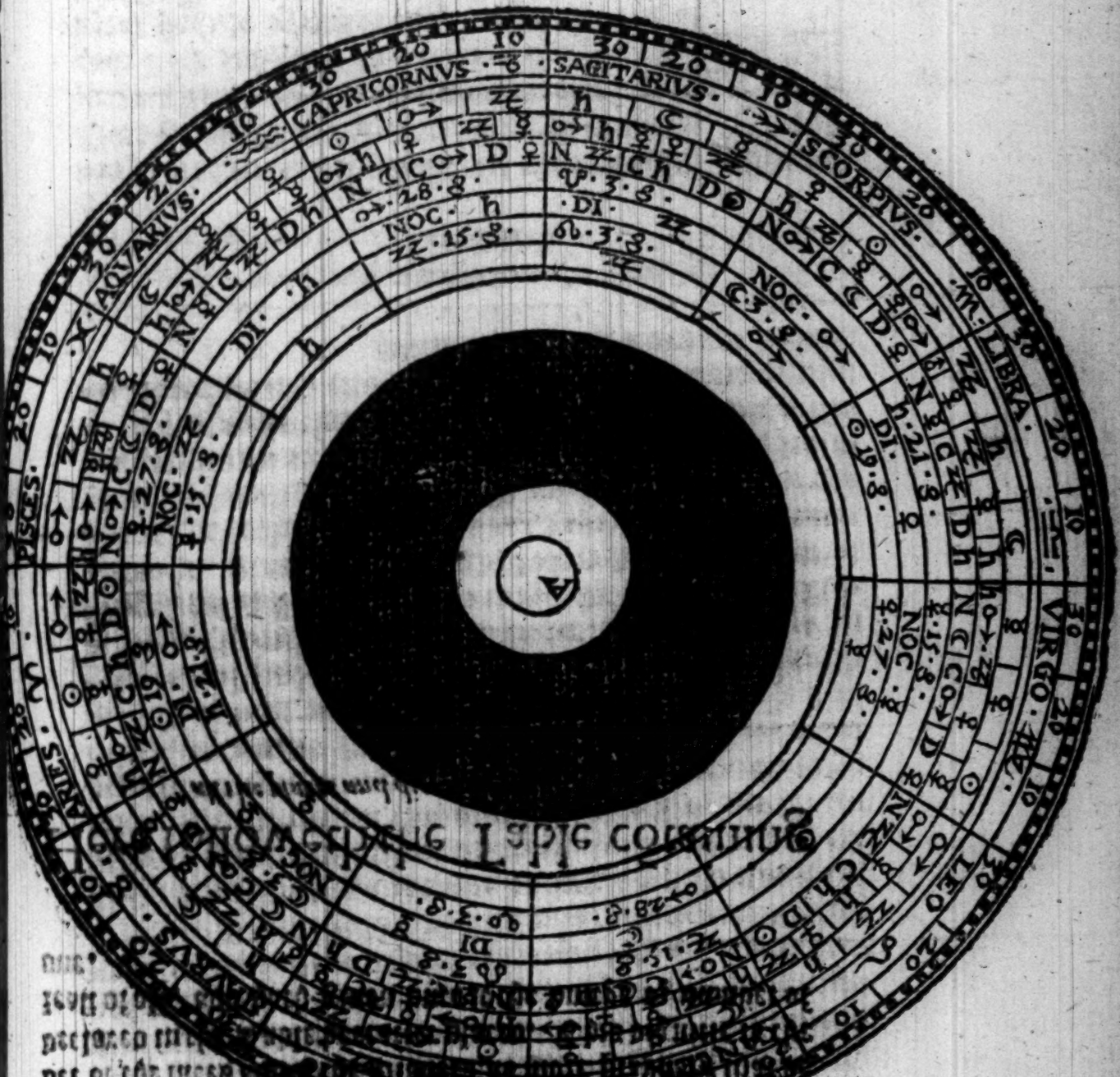
hath

hath the first face of Aries, the Sunne the second, and Venus the third. The first face of Taurus is subiecte to Mercurye, the second to the Moone, the third to Saturne. The first face of Geminy to Iupiter, the seconde to Mars, the thirde to the Sunne: and so consequently proceeding according to the order of the faces and of the Planets, as more playnely shal be declared in the Table hereafter placed. This dignitie is the least of all, and hath given vnto it the vnitye or number of one.

Here followeth the Table cõtaining

all the places and dignities of the Planets.




CAPRICORNVS
SAGITARIVS
SCORPIVS
LIBRA
VIRGO
LEO
AQVARIVS
PISCES
A

This table here before placed, is framed of many circles, of which also the whole circle is deuided; Whereof the first space containeth the twelue signes, the seconde the nūber of 360 degrees, marked with their quarters, eche in the thirde is noted the names of the signes, with their charactars. In the fourth the faces with their Lordes and gouernours, in the fift is discribed the termes of the planets diuided by lines, and betweene euerie two lines is placed the character of the planet which hath the dignitie in that place, the sixt space conteineth the Lordes of the triplicities, in the seuenth is set their exaltations, in the eyght their houses, in the ninth their detriment fall or decay, the tenth finallie comprehendeth the ioyes of the Planets. In the Centre or middle of the table, there is an Index or Coluel, vpon the which is discribed the names of the dignities of the Planets, If any man then will know if any Planet be in his dignitie, or would find the Lord of any house, by setting the Index vpon the degree of that signe, he shall finde directly downward vnder the same signe all the dignities whiche that Planet or any other may haue in that place. There is also vnder the same Index another rundle or Coluell conteyning the tretticall dayes, the demonstratiue or iudging dayes, as also the killing or mortall dayes: By the whiche if any man will knowe what daye the crysis or extreame force of any malady shall happen (I speake of those sicknes which follow the fate of the Moone) Let him marke in what sign and degree the Moone was, when the patient fell sick, then set the index of that Coluell vpon the place where the Moone was, and the vpper most little index vpō the first angle it cutteth, it will straight shew in the degrees of the signe vnto the which when the Moone commeth, you shall iudge of the sickenesse, so that the Moone be there fortunate, for the contrary will happen, if she be vnfortunate, or rather to be enclyned

clyned to euill then to good. The like must be done to find out the other cryticall, fubiacent, or vnprofitable dayes, in marking diligently when the Moone shall touche any degree, which is correspondent to any of the 16 Angels of the figure or volvell, whose Iudgemente is vpon that part of the 3d Apotelsme of Ptolomey in his Centi loquio: who sayth, that for to knowe the critticall dayes of any sickenesse, we shall behold the position of the Moone: for if the sixteene Angels of the figure, so if the Moone be in them fortunate, it shall fal out well: if she be vnfortunate, contrariwise.

Of the degrees masculine and feminine,

bright, smoakie and darke, vacant or voyde, deepe, malignant, fiery, Fortunate, and vnfortunate, and of those which bring imbecillitie or weakenesse to the body, which are called Planets.

NOw we haue already spoken howe the Zodiacke is deuided into Signes and degrees, and that some of them are masculine and some feminine. Nowe wee must speake likewise of their partes and degrees, which are separate into manye sortes: for one sorte are called masculine, for so much as when a masculyne Planet is in any of them, he is the more strong and fortunate, the other are called feminine, because they worke the same with the feminine Planets. Againe some are called light or bright, some darke, some smoky, and some voyde, (and that because of the starres which are in those places) and some are called deepe, and amongest these, the Light make these Planets which are

in them foztunate: the ſmoky, darke, and deepe degrees wozk the contrary, the voyde make them neyther foztunate neither vnfoztunate. Thoſe which doe augment foztune, are in place where there be ſtarres of the nature of the foztunate Planets, oz be in the place of the exaltation oz tearmes of the good planets, oz in the place where the tetmes of the good Planetes nets gather together. Finally, there are ſome degrees which are ſayd to bzing detriment, imbecillitie, oz diminution vnto our bodyes, which commeth to paſſe by the euill nature of the fixed ſtarres which are in that place, oz foz ſome other cauſe. Therefoze when it ſhall happen that in the natiuitie of any, oz in any queſtion, the Moons oz the pzincipall ſignificatoz ſhall be found in any of thoſe degrees, if they bee not in one of the angles, oz in his houſe oz exaltation and oziental, it ſhal bzing vnto him that is bozne, the loſſe oz decay of ſome one member, oz at the leaſt the loſſe of the thing that he demaundeth oz ſeeketh. All theſe degrees are contayned in a Table following, with an Inuex oz Vocabulel, wherein is alſo deſcribed the names of them, wherefoze ſetting the Inuex vppon any parte of the ſignes directly by the lyne of the ſayd Inuex you ſhall knowe the nature of the degree, whereupon it is ſet. Foz the maſculine degrees are all black, the feminine white, the lighte, the darke, the ſmoky, and the voyde degrees are diſtinguiſhed by ſmall lynes, betweene the whiche they are marked with the firſt letter of their names, as the lighte degrees with the letter L, the darke with D, and ſo the other, the reſt of the degrees as the Azimenes, the deepe, and thoſe which augment foztune they are marked with a figure of Arithmetick in their pzoper circles, as the 6. 11. 16. 23. & the 29 degree of Aries ar called deepe, and ſo likewiſe the other as well that augment foztune, as the Azimenes, are noted as it appeareth by the table following after the fift chapter.

Of the vnequall houres called the houres of the Planets.

Cap. 5.



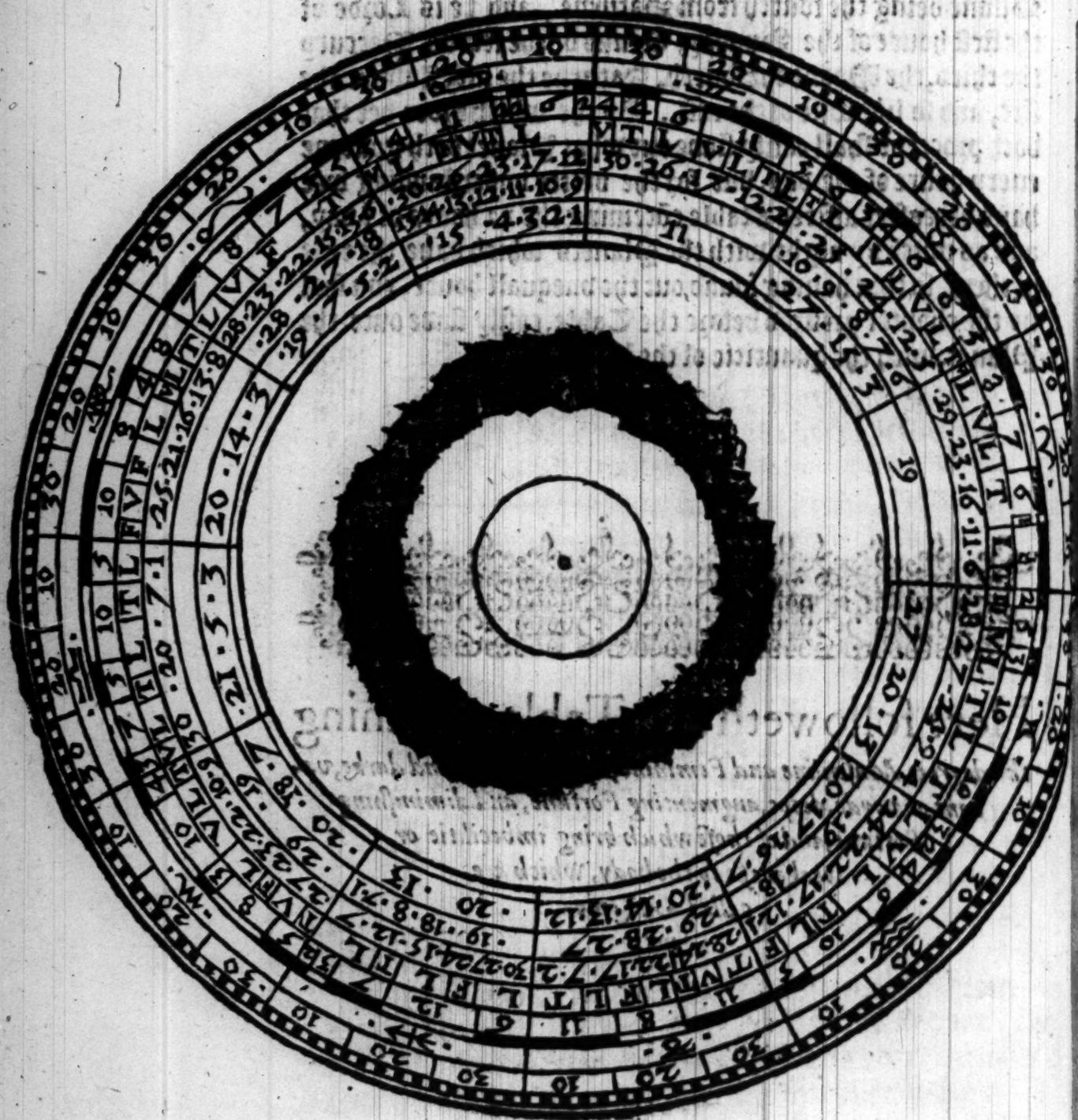
Hauing deliberated how to entreate of things in order, or with the least confusion that may be, I wil speake of the vnequall houres whiche are attributed vnto the dominion or rule of the Planets, for that the dominion of the houre serueth to the Planet as for a dignitie. Then to returne to our purpose we will shew how the auntient astronomers haue deuided their artificiall day, and likewise the night into 12 equall partes, which they call vnequall houres, because the artificial daies are vnequall by meanes of the obliquitie of the Zodiack, & the ascention of the signs, the houres must also be vnequal for the houts of one day are greater or lesser then of ỳ day following, or of ỳ night of the same day, alwaies the houres of the clocke or of the equinoctiall and the vnequall houres, are like and equal when the sunne is in any of the equinoctial pointes, for then the artificiall day and nights are like. The Babilonians and their followers haue giuen the dominion and rule of their houres vnto the two lightes, and the other Planets, giuing vnto Saturne which is highest aboue the rest, the rule and dominion of the first tempozall houre of the Saturday, the second to Iupiter, the third to Mars, the fourth to the Sunne, the fifth to Uenus, the sixt to Mercury, the seuenth to the Moone, the eyght to Saturne againe, and so in order according to the Circle of the Planets, vntill you come to 24 houres, that is 12 by day, and 12 by night, the 25 houre which is the first houre of the day following is gouerned by the fourth Planet,

(following

(following the order which we haue spoken) whiche is the Sunne being the fourth from Saturne, and he is Lorde of the first houre of the Sunday, Venus of the second, Mercury the third, the Moone the fourth, Saturne the fift, Jupiter the sixt, and so likewise of the rest. By the which order hee that doth proceede shall easily finde out what Planet doth governe euery houre of the day, but for the better vnderstanding wee haue hereafter affixed a table cõteining the 12 hours of ỹ day, and as much by night with the Planets which haue the rule of them, so that hauing found out the vnequall houre, you shal by the chapter prefixed before the Table, easily finde oute the Planet, with the quantitie of the houre.

Here followeth the Table cõtaining

the degrees Masculine and Feminine, bright, smokie, and darke, vacant or voyde, deepe, augmenting Fortune, and diminishing Fortune, and of those which bring imbecilitie or weakenesse to the body, which are called Azemenes.



Of the Radiations or aspects of the Planets.

Cap. 6.

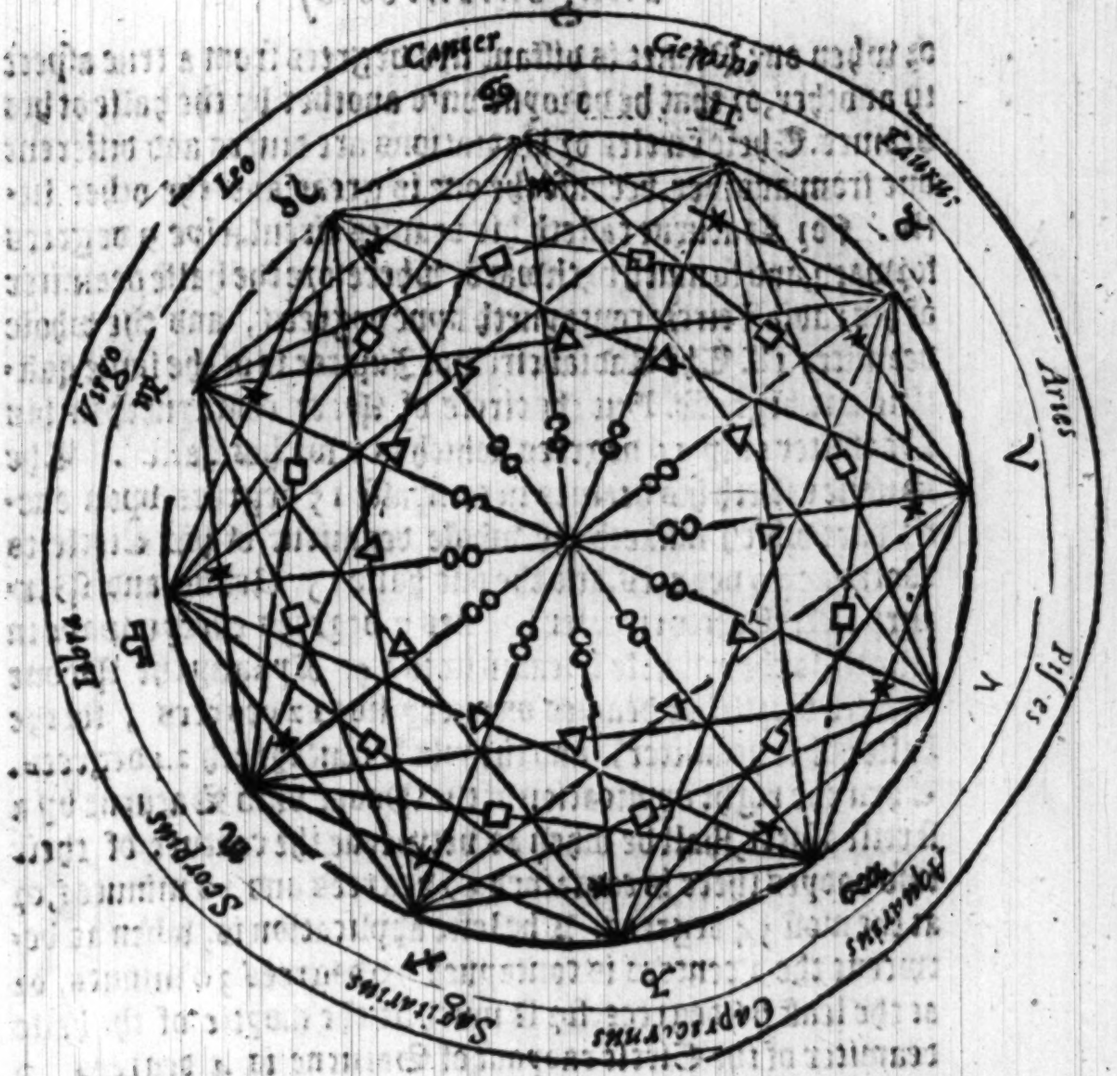
NOW we will intreate orderly of the Radiations or aspectes of the Planets, and their accidents, but we will begin with the aspects, and shewe that there is fiue sortes of them, that is to say, a coniunction, a sextill, trine, quadrat or quartill, and opposition, and albeit that the coniunction is not properly an aspect, notwithstanding we will place it in the number amongst them. some of them are aspects of amitie, or loue, as the trine and sextill: others of enmitie and hatred, as the quadrat and opposition, the coniunction is doubtful, for with the good Planet she is good, and with the euill contrarie: the coniunction is when the senters or poynts of two Planets are distant one from the other, as well by longitude as latitude, one onely degree, or at the least 16 minutes, when he approcheth neerest vnto a perfect coniunction, and that is when the Centers of the bodies of both the Planets are in one point of the Zodiack. The sextill aspect is when the senters of two Planettes are distant one from another by the 60 part of the Zodiack, which is in valure two signes or 60 degrees, wherefore this sextill is called aspect of vnperfect friendship, because the Planets doe behold one another in that sort, and doe onely agree by a certaine qualitie. The quadrat or quartill aspect (also called a tetragon) comprehendeth betweene the senters of two Planets or celestial bodies, the fourth part of the crooked circle, which is in value 3 signes or 90 degrees, the which, because the signes beholding one another by this aspect are most com-

monly

monly of two qualities, therefore it is the aspect of vnperfecte emnitie. The trine aspect cõtayning the third part of the said circle, which is 120 degrees, is called the aspecte of perfite amitie and loue, for that the signes beholding one another by the same, doe agree in all qualities. The opposition happeneth when the moytie or halfe of the Zodiack contayning 6 signes, or 180 degrees, is betweene the centures of the bodyes of the two Planets: the which is called the aspect of perfite emnitie or hatred, for so much as those partes of the Zodiack which beholde one another with that aspect, like vnto the disposition of the heauen, they are directly contrary. Amongst these aspects as *Iulius Firmicus* witnesseth in the second booke of his Mathematicks the 25 chapter: the sextill, quadrat, and trine aspects are double, that is to say, right and a left, taking the right for the hinder part, and the left for the fore parte: as if we would say, that Aries hath a right sextill vnto Aquarius, and a left vnto Gemini. Likewise Aries hath a right trine vnto Sagittarius, and a left vnto Leo. In like sort you muste iudge of all the other aspects. These continue so long as the bemmes of the Planets doe indure, of the which aspects there is also made applications and separations, whiche are manye times taken for true aspects. And these aspects are described by certayne proper Characters and figures geometricall, as followeth.

The Coniunction is thus noted ☌, Sextill ⚹, the Quadrat □, the Trine △, the Opposition ☍.

Hereafter ye shall haue described a figure of all the aspects of the Zodiack.



Of the applications and separations of the Planets.

Cap. 7.

The application happeneth when as the Circles or beames of the Planettes come to ioyne together by a corporall Coniunction, or by aspecte of the one halfe of their Deamiters.

or

or when one Planet is distant fyre degrees from a true aspect to another, or that he do ioyne vnto another by the halfe of his beames. These circles or Radiations are diuers and different one from another, because the one is great, and the other little. For Saturne casteth his beames circularlye, 9 degrees forward, and so much backward, wherefore the halfe deamiter of his radiall circle containeth nyne degrees, and the whole deamiter 18. The Radial circle of Iupiter is of the same quãtitie and bignesse. But the circle of Mars containeth in his Deamiter only 16 degrees, which is 8 for his halfe. The Sunne casteth his beames in compasse 15 degrees vpon euery part which maketh the whole deamitur of his Circle to containe 30 degrees, and the one halfe 15. Uenus and Mercury casteth their circuler beames 7 degrees euerye waye in length, so their whole Deamitur is 14. Fynally the Moone sendeth foorth her beames on euery side 12 degrees, for the halfe of her deamiter, and the whole containeth 24 degrees. Then the right application of the Moone vnto Saturne by a sextill aspect, shall be when as betweene the centure of their two bodyes there is contained 49 degrees and 30 minutes, or at the most 54 degrees. The leste application is, when as betweene the 2 centers is contayned 70 dagrees 30 minuts, or at the least 66 degrees, for so much as the moytie of the halfe deamiter of the Circle radyant of Saturne is 4 degrees 30 mynutes, and the halfe of the Circle of the Moone is fyre degrees, if then these partes be ioyned together, which mounte vnto 10 degrees and 30 minutes, and taken from 60 degrees for the right applitcation are adued vnto the same number, for the left, the applications will be easily found. Likewyse must you iudge of all other aspects of the Planets.

And now to come to the separation it is to be vnderstande, that it is when one planet doth leaue or depart from the aspect of another, or from his coniunction by the space of one onelye degree, and alwayes he is still sayd to be seperated vntill that he hath wholy left and is departed from the beames of the other Also we doe saye that the Moone doth separate herselfe

from

from the coniunction of Iupiter, whych ther hath left him one degree, and when she is from him 2. degrees and 30. minutes, then is she sayd to be fully separated. Here must it also bee noted, that the inferiour Planets, doe apply vnto the superiour or higher, and likewise separate themselues from them, and not contrariwise, that the higher Planet should applye to the inferiour, or separate themselues from them, because their motion is more slow, and they more waighty and heauy then the inferiour planets are.

Of the accidents which happen vnto the Planets, as well among themselues as in themselues, and first of all of their defence or lette.

Cap. 8.

BEsides those thinges which are already spoken of, there happeneth vnto the Planets diuers accidents, as well among themselues as in themselues: among the which, the first that commeth in place, is called the prohibition, let or defence: which is that, whiche doeth let and hinder the coniunctions and aspects of the planets: the which happeneth after three sortes or wayes, by the body, by aspect, or by retrogradatiō or going backwards. the body of one Planet doth hinder the aspect of another, when he is nearer to the coniunction of that planet which is beholden, then is the other planet, that doth or would beholde him: as you shall playnely see in the Table following, for the Sunne being in the first degree of Taurus doth let the tryne aspecte that Mars would cast vnto Venus, or Venus vnto Mars. Thus doth the body let the aspect, when as the planet and hee

the ninth house, fulfilling the aspect, as by the example before
betweene the Sunne being in the first degree of Taurus, and
Mars in the first of Capricorne.

A prohibition or letting also wrought by aspect, when as the
beames of him that maketh let are nearer vnto the thirde planet,
then the beames of him that perfitly beholds him, or corporally
applye vnto him: as the Moone being in the seconde degree
of Capricorn, by perfitt aspect doth lette the conjunction of the
Sunne and Venus, for the Moone is nearer vnto Venus
then the Sunne, he being in the firste degree of Taurus, and
Venus in the third. Fynallye, prohibition or let is done by re-
trogradation or going backward, when one planet applying
to another, becommeth retrograde before he perfitlye behol-
deth the other Planet, or be corporallye ioyned with him.
As if Mercurye were corporallye applying to the Sunne,
shoulde become retrograde, before hee were ioyned to him:
and this lette is properlye called a Retrogynation, or holding
backe.

Of the Translation of the light and nature of the Planets.

The Translation of the Lighte and nature of the
Planetes happeneth in two sortes. Firste, when
a lighte Planet doeth separate himselfe from the
Conjunction or aspecte of another heauyer then
he, and afterward applyeth himselfe agayne to a-
nother that is more heauyer, or more lighte then the seconde:
for then the firste doth transporte or carye away the lighte or ver-
tue of the seconde vnto the thirde: As Mercurye separating
himselfe from the Sunne, and applying vnto Venus, doeth
transporte the lighte and vertue of the sunne vnto her.

The superiour or highest Planets are more waighty then
the inferiour or lower. For Saturne is more waighty then
Jupiter, Jupiter then Mars, Mars then the Sunne, the
Sunne then Venus, Venus then Mercurye, and fynallye,

Mercury is more heauier then the Moone, And they are euer lesse more waighty and heauy, because their motions are slower then of those which are vnderneth them.

Secondly, this translation doth also happen, when a light planet doth ioyne himselfe corporally or by aspecte, vnto one that is more heauy then hee, and the same againe, to one that is more heauier. For then the second doth transporte the light or nature of the first vnto the third. As if the sunne should apply vnto Mars, and Mars vnto Saturne, then should Mars transporte the light or nature of the sunne vnto Saturne.

Of the Reception or receyuing of Planets.

Reception is of two sortes, strong and weake. The strong reception is, when a Planet doth apply to the Lord of a house, or Exaltation, or Triplicitie from the place where he is, and that likewise hee hath some dignitie in the place where the Lord is placed, and if both two be in dignities one of another, hauing also dignitie in the place where they are, and that their application bee by a trine or sextill aspect, the reception shal be the better and the more perfite. For example, the Moone being in Cancer and beholding Venus in Taurus, with a sextill aspecte, doth receiue Venus in her exaltation, and Venus the Moone in her Triplicitie, but when this application is, the planets being in their lesser dignities as in their termes or faces then their reception is weake and impotent.

Of the rendring vp or giuing backe of the light or vertue of the Planets.

Rendring vp or giuing back is double, that is to saye, of the vertue and of the light. The rendring vp of the one

vertuous, when a Planet being in his owne house, or in anye other of his dignities, beholdeth and ioyneth vnto that which is combust or retrograde: for that Planet because of his indesilitie which commeth by his Retrogradation or combustion, cannot holde or keepe the vertue which the other doth communicate or giue vnto him by his aspect. As in the figure following is shewed, where Venus being combuste in Taurus, rendreth vp to the Moone her vertue which she also gaue her by a fortill aspect. Such yielding vp is good and profitable, if both the planetes be in angles or succeeding houses being fortunate, likewise if the Planet that doth apply vnto the other be in an angle, although the other be in a falling house (so that there bee some reception betweene them) its indifferent. Finally, it will be profitable if he which yielderh vp his vertu be in an angle: otherwise it is altogether vnprofitable. The yeelding or rendring vp of the Light is, when two planets which do not beholde one another with any aspect, yet both of them do beholde some other planet: for that planet doth gather their Lightes and doth cast it back againe, either to themselues or to some other place of the Zodiack, as appeareth by the figure hereafter placed. Mars gathering the lightes of Saturne and the Sunne, doth yield it back againe vnto them. If it happen the thirde planet to bee more waighty then the other two, that shall bee called a collection or gathering together of the lightes.

Of the Contrarietie of the Planets.

This Contrarietie happeneth, when a weighty planet is placed in the middest, betweene two light planets, the first applying vnto the weighty planet, and the thirde being retrograde, ioyneth himselfe to the second, and after to the first. For not only the coniunction of the first and seconde is letted, but also the third is ioyned with the second, and the first: as it appeareth in the figure, by Venus, the Sunne, and Mercury: for there Venus being retrograde, ioyneth her selfe to the

Sunne

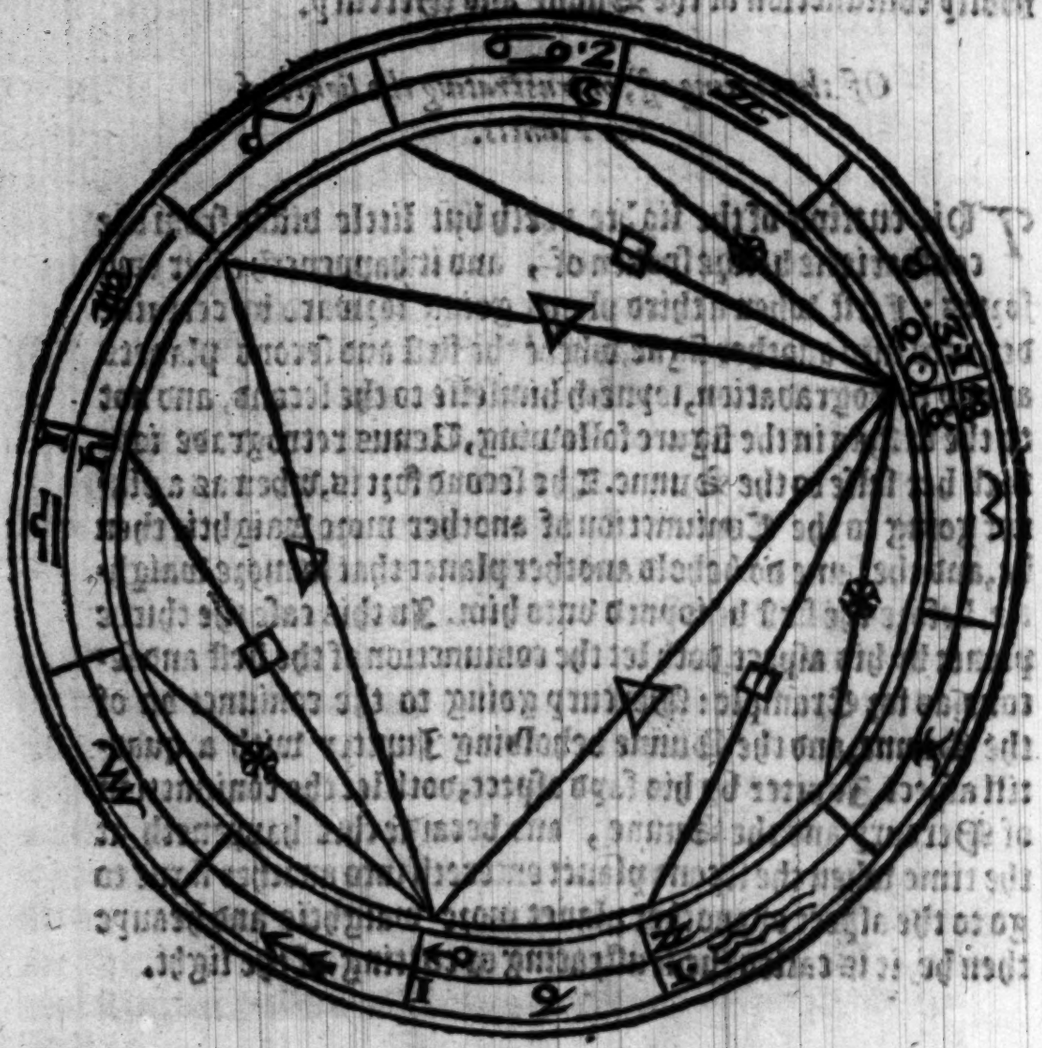
Sunne first, and after to Mercury, and letteth the corporal or bodily coniunction of the Sunne and Mercury.

Of the cutting off, or frustrating the lighte of the Planets.

This cutting of the lighte doeth but little differ from the contrarietie before spoken of, and it happeneth after two sortes: First, when a third planet going forward by certaine degrees into another signe, where the first and second planets are by retrogradation, joyneth himselfe to the second, and not to the first, as in the figure following, Venus retrograve joyneth her selfe to the Sunne. The second sort is, when as a planet going to the Coniunction of another more waighty then he, and the same do behold another planet that is more waighty, before the first be joyned vnto him. In this case the thirde planet by his aspect, doth let the coniunction of the first and second, as for Example: Mercury going to the coniunction of the Sunne, and the Sunne beholding Jupiter with a quartill aspect, Jupiter by his sayd aspect, doth let the coniunction of Mercury and the Sunne, and because this happeneth at the time when the second planet entereth into another signe to go to the aspect of another planet more waighty and heauye then he, it is called the frustrating or cutting of the light.

Here followeth the Table cõtaining

all the foresayd accidents.



Of the accidents which happeneth vnto Planets, as well among themselues as also with the Sunne and Moone, and first of all of the combustion or burning of any planet.

Cap. 9.

NOw to returne to the accidents whiche happeneth the Planets, as wel among themselues as with the lighes

We will first speake of those whiche are the last, beginning with the Combustion or burning of any Planet, when any Planet is hidden vnder the beames of the Sunne, so that wee cannot see it, then it is saide to be combust or burnt and so is still called vntill it hath lefte the body of the Sunne, by the space of 15 degrees or at the least 12.

The Almuges of the Planets is no other thing but a vision or beholding of face to face in respect of the two lightes, For it happeneth, when as betweene a planet and the Sunne or the Moone there is so many signes, as there is betweene the house of the Planet and the house of the Sunne or of the Moone: so that the saide Planet bee occidentall from the Sunne or oriental from the Moone, like as when the Sunne is in Virgo and Venus in Sagittary, then there should be almuges, for betweene Taurus and Leo there be two signs and as much betweene Virgo and Sagittarie, or if Venus were in Leo, and the Moone in Libra, there should be almuges, for Venus being Orientall from the Moone, there is on signe betweene Cancer and Taurus, like as there is betweene Leo and Libra. The Planets are called Orientall, when as they doe rise in the night before the Sunne, and set in the day time before him, and likewise they are called occidentall, when as they rise in the day time after him, and likewise set after him in the night.

Of the accidents which happeneth vnto the Planets among themselues.

AMong the accidents which doe happen vnto the Planets among themselues, the first is when any of them is voyd or without course or motion whiche is saide to bee when one Planet separating himselfe from another doth not apply to any other during the time that he tarrieth in that signe, and then he is saide to haue his course and motion voyde. That Planet which is placed out of all his dignities is called perigrine or strange.

When

When a Planet is in a signe alone by himselfe, and that no other Planet doth behold the same signe, that Planet is called wylde or sauage.

The Planets are also sayd to be in their haine, which is as much to say, as in their similitude or like, when the masculine planets are in masculine signes, and the diurnall or day Planets are by daye aboue the earth, and in masculine signes and degrees, the contrary is likewise to be considered of the feminine, nocturnall, or night Planets.

Of the accidentall forces, strengths, and fortunes of the Planets.

Cap. 10.

HAuing sufficiently spoke of the qualities and natures of the signes of the Zodiack, and of the Planets with all their dignities & forces whiche they haue in the same, and their accidents which may happen vnto them, whereby a man may generally vnderstand and know when they be fortunate or vnfortunate. Now to make it more easier and playne, I will weekely and particularly speake of their fortunes and infortunes. The Planets then are moste strong and fortunate, when they are in the angles or succeeding houses, or when they beholde the ascendent, or else when they are in their essentiall dignities, or in signes of their own natures, or in the houses wherein they doe reioyce. As when Mercury is in the first house, the Moone in the thirde, Venus in the fift, Mars in the sixt, the Sunne in the ninth, Iupiter in the eleuenth, and Saturne in the twelfth. Likewise when they are in the parte of their excenters furthest distante from the earth, the whiche is called their Aux or increase: and also

when

when they are septentrionall ascendent.

The masculine planets are also fortunate in the masculine degrees, and quarter of the heauen. Like as when they are orientall from the Sunne, iudging the like of the feminine planets, when they are occidentall from the sunne, and in a feminine quarter or degree of the heauens.

The force of the deurnall Planets is aduanced when they are by day aboue the earth, and by night vnder, but the nocturnal planets reioice to be by day vnder the earth, and by night aboue.

Likewise when their motion is increased, or that they bee direct, or at the least in their second station, then are they fortunate.

The like alsoone is, when they are in a sextill trine, or at the least in a quartill aspect of good planets, as also whe they are in the same degree and minute that the sunne is, without any difference of longitude or lattitude, or in a sextill or tryne aspect with the sunne, and when they depart from combustion or from vnder the beames of the sunne.

Finally, they are strong and fortunate when they are free and without any aspect of the malygne planets, or when they are in receptcion with the good.

The particular fortune of the Moone.

When the Moone is increasing in her light, or number, or motion, or that her course be not voyde or emptie, shee is strong and fortunate.

Of the misfortunes of the Planets.

Capit. 9.

The Planets are called infortunate when they are in falling houses, or that they doe not beholde the ascendent, and that they are oute of their owne essentiall dignities, or being in the dignities of the malygne planets as in the fearmes of Mars or Saturne, or that they be in their falles, or in contrarye signes to their owne houses, or else be retrograde or in their furke station or westwardall spetially ascendent. The force and strength of the masculines is deminished in feminine degrees, and in a feminine quarter of the heauen, and when they are accidental vnto the sunne. The force of the femynines is likewise diminished, when they are in masculine quarters and degrees of the heauen, and be orientall from the Sunne. Likewise when the deurnall planets are by day vnder the earth and by night aboue, and the nocturnall by night vnder the earth and by day aboue, or that they be sadd in their mouinges, or ioinen to the caple of the Dragon, their force and strength is diminished. Like misfortune happeneth vnto them whe they are hellegen, that is to say, when a good planet is placed between two euill, so that when he separateth himselfe from one euill, hee applyeth to the other.

So long also as they are combuft, that is, vnder the beames of the sunne as before already appeareth, or that they haue their course in *via combusta*, that is, in the burnt way, whiche is from the 13 degree of Libra, vnto the ninth degree of Scorpio, they are likewise infortunate. They also receiue greate mis-

misfortune and hurt by the quadrat aspect of the euil planets, but specially by the Coniunction and oppositon . Likewyse their strength is much weakened by the quadrat and oppositi-on of the sunne. They suffer in like maner detriment & hurte when as the euill planets are exalted aboue the good, or that the good doe apply vnto the euill being retrograde.

The particuler impediments of the Moone.

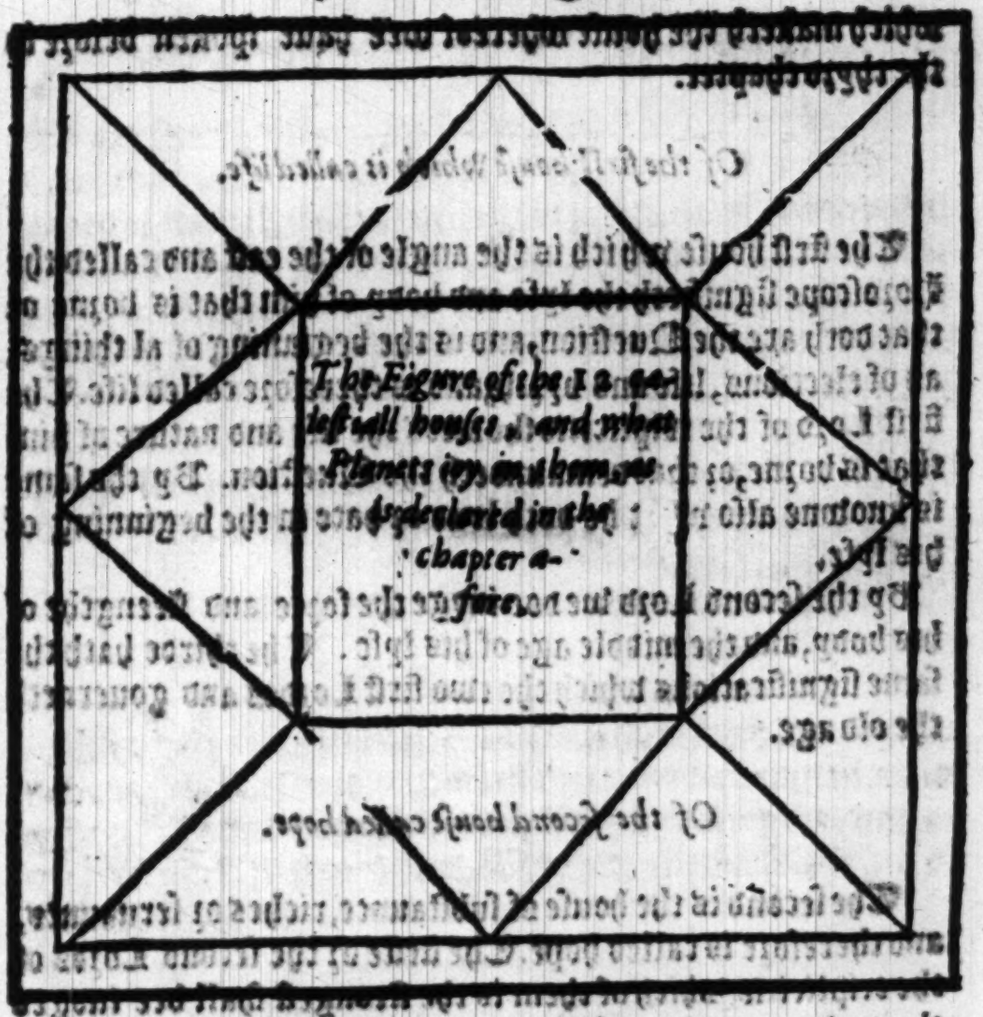
The Moone being voyde of course and shee deminished in her motion and light is infortunate. When as also shee hath her course thorow the signe of Geminy, which is the 12 signe from Cancer which is her house, or that she doth not beholde Cancer, or is in the first or twelfe houses, shee is lykewyse af-flicted and hurt.

Also when she suffereth an Eclipse, or being in her increase hath her course with Mars, or in her decrease with Saturne, or doth not beholde the place of her coniunction or oppositi-on, immediately going before from the place that she is in, she is likewise in-fortunate.

Of the twelue houses of the heauens.

Cap. 12.

The aunciente Astronomers which haue written of Astrologie, haue in diuers maners and sorts diuided the 12 houses: notwithstanding for breuities sake, we will leaue the varietie of their opinions, and following only *Iohn Regiomontanus*, will diuide the houses by foure circles, which shall passe by intersexions, or cuttings asunder of the Meridian and Horison, and deuide the heauen into 12 vnequall parts, which are called houses. First of all the whole Sphear of the heauen is diuided into foure parts by the Meridiane Horison, the beginning of the which partes are called the angles or chiefe poyntes of the heauen. By these cheefe poyntes are vnderstoode the foure degrees of the ecliptick lyne, the which doth touch the Meridian as well at mid day, as at midnight, & the horison as well at the rysing as setting. These principal degrees are ỳ cusps or beginnings of the first, fourth, seuenth, and tenth houses. The other houses are had and found by the foure foresayd circles, whiche doe passe by two diuisions thorow the Meridian and Horison the distance of all which houses are equall in the quarter, the beginning therfore of those houses are taken from those circles. For the first house beginneth with the east or rising horison and endeth according to the order of the signes, with the succeeding circle, where the seconde house beginneth, and so going forwarde, the residue of the houses are had and founde out. Among these, foure of them are called angles, the foure next, succeeding: and the last foure cadent or falling houses as in the figure following shall appeare. The 1 house is called the ioy of ♀, the 3 of the ☾, the 5 of ♃ the 6 of ♂ the 9 of the ☉ the 11 of ♅ the 12 of ♄.



Of the signification of the houses.

CAP. 13.

NOw that we haue showed the diuision of the houses, wee will also intreate of the significations of the same, for euery house hath his owne proper signification, as there be also proper Lords of the triplicitie of the houses. By the Lords of the triplicitie of the houses is vnderstand the Lord of the Triplicitie of the signe

which maketh the house whereof wee haue spoken before in the thyrde chapter.

Of the first house which is called life.

The first house which is the angle of the east and called the Horoscope signifieth the lyfe and body of him that is borne or that doth axe the Question, and is the beginning of al things, as of elections, life and byrth, and is therefore called life. The first Lord of the triplicitie showeth the life and nature of him that is borne, or that demaundeth the Question. By the same is knowne also what he doth loue or hate in the beginning of his lyfe.

By the second Lord we doe iudge the force and strength of his body, and the middle age of his lyfe. The thirde hath the same significations which the two first Lordes and gouerneth the old age.

Of the second house called hope.

The second is the house of substaunce, riches or seruaunts, and therefore is called hope. The order of the second Lords of the triplicitie, which of them is the strongest shall bee iudged the author or giuer of the substance or riches, notwithstanding the first Lord giueth al the beginning of mans lyfe, the second in middle age, and the third in the end.

Of the thirde house, which is called the Goddesse or the house of brotheren.

The third house sheweth vs all thinges touching brethren sisters, cousines, changes, small iourneys, Kindred, fayth and religion. Wherefore it is called the Goddesse. And the Lordes of this triplicitie haue the same signification, the first Lorde signifieth the greater or elder brotheren, the seconde the middle: the third, the least or youngest,

Of

Of the fourth called the house of parents.

By the fourth which is called the house of parents, we iudge of fathers, houses, landes, and auncient heritages (but not alwayes of those that are dead) and of all thinges immoueable as of Castles, and other like thinges, by the same also wee doe gather a certayne and true iudgement of hidden treasures and all thinges hidden in the earth, and finally of the end of all things. By the Lordes of this triplicitie one shall know what will follow. The first Lord giueth iudgement of the fathers. By the second we know all thinges touching Castles and cities. By the third, the end of all thinges is determined.

Of the fifth house named the house of children.

The fifth is named the house of children hath his signification of them, of loue, of Embassadors and messengers, and of giftes. The first Lord of that triplicity signifieth the children or their life. The second loue. The third Embassadors, messengers or giftes.

Of the sixt house, called the house of health or sickenesse.

The sixt house doth signifie infirmities and sicknesse, seruaunces and mayds: by the same also may be iudged all that shall happen before olde age, also chaungings and remouings from place to place, and all small beastes and cattell are signified. By the first Lord of the triplicitie, you shall knowe the maladies, diseases and greefes that shall happen by them. By the second you shall iudge of seruaunes. And by the thirde of the profite and commoditie that shal come by them, and of the small cattell with their multitude and store.

Of

Of the seuenth house named Mariage or Wife.

The seuenth house is the house of mariage, women, conuentions, warres, publique enimies, banishments, robberies, and it is the end of middle age. It is also the house of buying and selling, and of [illegible]

The first Lorde of the Triplicitie giueth iudgements of mariage and women, the second of contentions, the third of the lawfull or vnlawfull ioyning or coupling.

Of the eyghth called the house of death.

This house is the signifier of death, labours, sadnesse and heauinesse, herytage of dead men, and the end of the lyfe. For which cause it is called the house of death. The first Lorde of that triplicitie is Lorde of the death, the seconde teacheth pryuyes and diuerse thinges: and the thirde, the [illegible]

Of the Ninth House, called the House of Religion.

By the nynth house, religion, fayth, visions, wisedome, the deitie, the vnle worshipping, rumours, and tales, dreames, declarations of thinges to come, Sybylladuors, long iourneyes, and the halfe of mans lyfe is foreknowne, and it is called the house of Religion or Dew. The first Lorde of the triplicitye sheweth by the peregrinations or long iourneys, with the accidents which shall happen in them. The second Lorde is the rulerof fayth and religio with their accidents. The third is the interpreter of dreames, and the gouernour of wisedome.

Of the tenth house, called the middle of the Heauen.

This tenth is a ryall house: for by this we learne to iudge

of

of empire and rule, dignities, offices, arts, mothers, and of al thinges that are stolen, and this is called the middle or angle of the heauen, the first Lord of the triplicitie is moderator of the workes and aduauncements, the seconde giueth dignitie and boldnesse, the third signifieth the stabilitie or continuance of the dignities or aduauncements.

Of the eleuenth house which is called the good spirite.

The eleuenth house is the house of hope, trust & confidence, of footemen, of the ayde and helpe of the King, & of him which is most in fauour with the king. Of this house also is iudgement taken for prayse and commendation. The first Lorde of the triplicitie is the giuer of confidence and boldnesse. The second of labours. The third is the foundation of al the commodities and profites that comes of the labours.

Of the twelfth house which is called the ill spirite.

This twelfth house which is called the euil spirite, giueth a true and determinate iudgemente of priuie and secrete enemies. Decepuers, enuious persons, imprisonmentes, euill thoughts, whisperinges, greate beastes and cattell, and of all thinges good and euill, which happen in the trauell of women and of harlots. The first Lord of the triplicitie is Lorde of the secrete enimies. The second of the labours and sorrowes, and the thirde of the beaste and Cattell, and these are the cheefe poyntes breefely touched, diligently to be committed to memory touching the significations of the twelue houses.

By what meanes the other significations of the houses may be found out.

Cap. 14.

NOW hauing thoroughly considered and wayed the first and principall significations of the houses: it is easie to finde the rest, numbring them successiuely, according to the natural order and progression of the signes, the second house doth alwaies giue certaine iudgementes of the substance or riches of the house that goeth before him. The third house of the brethren, the fourth of the father and heritage, and other significations pertinent vnto the fourth house, The fifte house of Children, the sixte of infirmities and seruauntes, the seuenth of wiues and women, the eyght of death, the ninth of religion, the tenth of rule and dominion, the eleuenth of friends, the twelfth giueth iudgement of secret enimies, wherupon they are named with these names, life, hope, goodes, or brethren, parentes, children, health, wife, death, religion, or God. The middle of the heauen, the good spirite, and the euill spirite, by these names and places as *Iulius Firmicus* affirmeth, iudgement is giuen vpon the whole byrth of man, the which if they be diligently looked vpon and marked what dominion the Planets haue in them, there is nothing whereof you shall not be able to giue true iudgement. These significations are not onely gathered beginning at the assendent, but also take their beginning at euery house, whereby it comes to passe that the other houses haue more diuers and almost infinite significations, wherfore that this doctrine may the better be vnderstanded, we wil giue you an example of the first and second house.

Of

Of the first house.

For so much as the first house is the second from the twelfth it giueth iudgement of the substance riches and seruantes of the secret enemies, and forsomuch as it is the thirde house from the eleuenth, it signifieth the brethren of friendes and other things which the third house doth signifie.

And bycause it is the fourth from the tenth house it ruleth the fathers of Kinges and their heritages and castles, it signifieth also the children of religious parsons, bycause it is the fifth from the ninth house, it hath also rule ouer seruantes and sickenesse, of familiars and open enimies, and of women that doe not dwell with their husbandes, bycause it is the firte house from the eyght, and because it is the seuenth from the seuenth house, it signifieth the wifes of open enimies. Touching the death of seruants, also it giueth iudgement bicause it is in the eyght place from the firt house, it sheweth also the religion and long iourneys of children, being the ninth house from the fifth, likewise, beeing the fourth house from the tenth, it sheweth the dignities and aduauncements of the fathers, it declareth also the friendes of brethren being the eleuenth from the third house, and finally it sheweth the secret enimies of the ministers or seruants, bicause it is the twelfth from the second house.

Of the second house.

By like reason and order the seconde house giueth iudgement of the brethren and sistern of the open enimies, also it representeth the fathers of friendes, bicause it is the fourth house from the eleuenth, it gouerneth likewise the children of Kinges beeing the fifth from the tenth, it giueth iudgemente also of seruauntes and sickenesse of religious persons as that which by naturall order hath the sixth place from the ninth, by this the wifes of our familyars

and enemies are knowne as being the house of mariage, and the seuenth from the eyght, but the eyght house hath not this signification of his owne proper nature, but because it is the second succeeding, the seuenth house which doth principally signifie wiues and enimies, by the second the cause of the death of the wiues is knowne, because it possesseth the eyght place from the seuenth house, also the religion of seruants and their long iourneys are knowne by the second house, because it is the nynth from first.

The dignitie or aduauncement of the children is gathered from it because it is the tenth from the first house. it signifieth also the friends and estate of fathers being the eleuenth from the fourth house. Fynally, it signifieth the secrete enemyes of brethren, because it is the twelfth house from the third, and in this sort we must iudge of the other houses, notwithstanding these significations doe stretch it further: as if any mā would aske in what house the substaunce or riches of the Uncles is to be placed. Fyrst it is to be considered what house hath the dominyon or rule of Uncles. That it may be the better knowne you muste looke whiche of the 12 houses is the thirde to the fourth house, because the fourth house doth signifie the father, and the third house from any other house doth signifie the brethren. Therefore the first house, which is the third house from the fourth, doth signifie the Uncles on the fathers behalfe, and the substaunce and riches of the Uncles is contained in the seuenth house, because it is the seconde house to the first. There may many other and diuers significations be founde in euerye house, the which who so doth vnderstand rightlye that whiche alreadye is spoken, shal easily finde it out. Wherefore for breuities sake, wee will goe in hande to speake of other matters briefly.

How to finde out the Lord of any house, which of the Arabians is called Almuten.

Cap. 15.



Hauing declared as hereby as maye be the signification of the 12 houses, we wil also according to the doctrine of the auncient astronomers, showe you the meane and wayes to find out that Planet which shall rule in euery of them: the which of the Arabians is called the Almuten, in Latine Dominum, and in English the Lord, beginning therefore with the diffinition of the name, this Almuten is as much to say, as vanquishing or surmounting, and therefore is called the Lord. The Lord therefore of the ascendent or of another house, is the planet which hath most dignities, or greatest strength in that place. If then thou desire to know what planet is Lord of the ascendent, looke what signe and what degree of the signe is in the beginning of the firste house. If with that signe and that degree you doe enter into the table of the dignities of the planets, and place your Inder vpon the degree of the signe found out, by and by vnder the inder, directlye vnder the lyne of the same shall appeare all the dignities of the planets, as for example, if a question be opposed whose ascendent is the fifte degree of Aries, & you woulde know the Lord therof, placing your inder vpon the fift degree of Aries in the table of the dignities of the Planets, I doe see the Sunne to bee exalted in Aries and therfore to haue foure vertues. Then you see that although the exaltation of the Sunne be in the 19 degree of Aries yet it stretcheth throughout the whole signe as the exaltations of the other Planetes doe, hee hath also a dignitie of a triplicitie bycause the

question

queſtion is by daye, and therfore hath three vertues, but Mars bicauſe Aries is his houſe, he hath there fiue dignities and one by face, Iupiter alſo Lorde of a terme, hath there two dignities, the Sunne therefore is Lorde or almuten of the aſcendent bycauſe he doth excell with moſt dignities, for he doth ſurmount by the dignities of the exaltation and triplicitie, hauing foure giuen him for his exaltation, and three for the triplicitie, which are ſeuen. Mars hath ſixe dignities, fiue for his houſe & one for his face. Iupiter hath onely two for his terme, but if that two Planets be found hauing like dignitie in the ſame place, then muſt it be marked if any of them be in the aſcendent within 2. 3. or 4. degrees neere to the beginning of the firſt houſe, for ỳ planet although it had but two degrees ſhalbe Lord, and the other although he had all the dignities that he might haue in the ſame place, yet bicauſe of his abſence he ſhal not be Lord, if none of them be in the aſcendent then looke if they doe behold the aſcendent, for he which beholdeth it with the better or ſtronger aſpect ſhalbe Lord, if none of them do behold ỳ aſcendent or be equall in aſpects, then which of them is ſtrongeſt in the heauen, that is, if one of them be in an angle & the other in a ſucceeding houſe, or one in a succeeding, & the other in a falling houſe, that which is in the angle or ſucceding houſe, ſhalbe adiudged the Almuten or Lord. If it ſtil happen that they be equall in dignities, then looke whiche of them is in degree moſt agreeable to his nature, as if it ſhoulde bee a maſculine planet in a maſculine degree, a feminine in a feminine, or in a light, darke, deepe, voyd, azemene, or degrees that doth increaſe fortune, then which of them ſhall appeare ſtrongeſt, ſhall be the Lord: Fynally, if they be in all poynts alike, then the houſe is preferred before the other dignities, and the exaltation before the triplicitie, the Triplicitie before the tearme, and the tearme before the face, as for example: A queſtion being propoſed for the daye time: Whoſe aſcendent is the two and twentith degree of Aries, the Lord whereof you would know: therefore ſeeking your index vppon the 22 degree of Aries, in the Table of dignities aforeſayde,

ſtraight

straight ways it will appeare that Aries is the house of Mars, and hath also his tearme in the same degrees, whereby hee possesseth in the same place 7 dignities, fiue by his house, and two by his tearme. Likewise the sunne hath 7 dignities, 4 by his exaltation, and 3 for his deurnall triplicitie. Uenus hath only one for a face. Nowe it is doubtfull whiche of these two shalbe adiudged Lord. But because the sunne is found in the beginning of the tenth house beholding the ascendent with a quadrat aspect, and Mars in the first house hauing no participation with the ascendent, the sunne shalbe the lorde of the ascendent: notwithstanding Mars shall bee partaker with the sunne, because of his dignity whith he hath in Aries, and beareth rule with the sunne in the ascendent, although the sunne be the chiefe Lord. In like sort are the Lords and rulers of the other houses to be searched and found out.

By what means by the help of the tables placed in the Ephemerides, the Figures or houses of the heauen are to be erected in euery houre of the day.

Cap. 16.

ALbeit ther be diuers & sundry times of the day, in the which the celestiall figures or houses may bee erected, notwithstanding wee haue reduced them only to 2 times, ỳ is the noone time, and the afternoone time. This afternoone time is reckoned frō the noone of the one day, till noone of the day following, reckoning frō 1 of ỳ clock, vnto the end of 24 houres, but first we will speake of the erection of the houses for the noone time, because it is moste easie, and afterward for the afternoone. If you will then erect a celestiall fygure for the houre of the noone: fyrst frame your figure after the maner astronomical, then you muste seeke out the

the true place of the Sunne in your tables of the ephemerides, the which you shall finde directly ouer against your determined day, in the table that serueth for your yeare. This degree being found with the minutes, if there be any, place it in the Culpe or beginning of the tenth house together with the Caractor of the signe, wherein the Sunne is the same day, this being done, you must search amongst the tables of the houses, for that table which is calculate for the altitude of the poule of your region or place, in the which table you must seeke out the Collumne of the houses, vnder the which is placed the signe, wherein you found the Sunne that day, and vnder the title of the tenth house adding or leauing certaine minutes, you shall finde the whole degrees, amongst the which hauing found the degree of the sunne in the right line, leading to the right hand, you shall finde the degrees with the signes, which shall be set in the eleuenth 12 first, 2 and 3 houses, as the title set ouer them doth teache you: and so haue you fiue houses of the figure erected, the other fiue houses are founde out by the contrary signes, with their contrarie degrees, but if your time of your figure be spoken for the after noone, after the same maner you must seeke out the degree of the Sunne for your houre appointed, leauing as it is aforesaide, the minutes if they be vnder 30. or putting too one degree if they bee aboue 30, you must enter as before into your table, which serueth for your place, and in the columne, vnder the which is placed the signe where you founde the Sunne that daye and houre, vnder the tytle of the 10 house, goeing directly to the lefte hand in a little columne; whose inscription is *Tempus à miridie*, that is to say, the time after noone or midde day, you shall see the houres and minutes of the noone tyde, vnto the which the houres and minutes of the time supposed are to be added, also because the Sunne in fiue houres space doth run 15 minutes of a degree of the Zodiack, by his proper motion, and to those 15 minutes doth answere one quarter of a degree, of the equinoctiall, the whiche quarter is in value one minute of time. Therefore for euery fiue houres in the after-

noone

noone adde one minute of time vnto the number that is gathered together. But if the number of houres and minutes gathered together, doe surmount 24, then take awaye those 24, and the residue which remayneth so gathered together, and seeke it out in the table of the houses, in the little columbe intituled *Tempus à meridie*, and if you find not the same number take the next lesse before, and so shall you commit the lesse error, and directly towards the right hand in the right lyne auerthwart shall appeare the signes and degrees of the fixe houses, that is, of the 10. 11. 12. 1. 2. and 3 houses. The other fixe houses are easily found by the opposite signes and degrees. I will not heare stryue, if any man being skilfull in arithmetick will erect his houses after a more exact maner, for me I leaue it to his owne discretion. In this place I only go about to teach those that are ignorant and would learne the art, prescribing vnto them whole degrees, least by the difficulty and hardnesse in resolsing of them into minutes and seconds, I might ouerburden and surcharge their wits and capacities.

Of the maner how to place the Planets in the Figure.

Cap. 27.

The figure being erected, al the planets together with the heade and tayle of the Dragon, are fitlye to be placed in it, whiche is done by this meanes. The place of the planet being founde out in the Ephemerides by the houre proposed, muste likewise be sought out in the houses, which being founde, you shall place your planet there. But it happeneth many times, and that very often, that the character of the signe of the place of the planet is marked in some house, in the whiche the planet is not to be placed, because the degree of his place is in another house, in the which (as by the example following shall appeare) the Planet with the degree, minute, and character of the signe is to bee placed: For the character of the signe is written agayne when as there is another signe marked in the beginning of any house.

Hereafter followeth the Figure.



In this Figure the sunne is found in the 15 degree of Aries wherefore he is to be placed in that house whereas the 15 degree of that signe shal be found, but that degree is not in the tenth house, although the character of Aries be there marked but in the ninth house, because that house hath his beginning with the 25 degree of Pisces, and doth end with the 26 of Aries. Therefore in the same ninth house the sunne must be placed with his degrees, minutes, and character of the sign of Aries, as apeareth in the example before placed, in ỳ same house ar likewise placed Saturne & Mercury with their degrees and

minutes wherein they are found. Venus is likewise placed in the eyght houle being found in the 17 degree and 21 minutes of Pisces, because the eyghte houle hath his beginning with the first degree of Pisces, in like order the other planets are to be placed with the head and tayle of the dragon, but in the ephemerides the head of the dragon is onely marked, and not the tayle, because the tayle is always in the contrary or opposition of the heade.

Of certayne partes, and the waye and meane how to fynde them out.

Cap. 18.

THe part of fortune is likewyse to be placed in the figure, like as also the part of lyfe and death, & of the planete whiche is cause of the death, which is called the interficiente or killing planet: if the question be touching any sick body, the finding out of the which we will nowe presently teache. The parte of life in in the day time is gathered from Jupiter to Saturne, and in the night contrariwise, and both times are projected from the ascendent.

The part of fortune in the day time is taken from the sunne unto the Moone, and in the nighte from the Moone unto the Sunne, and both day and nighte like the part of lyfe is added to the ascendent.

The part of death as well by night as by daye is gathered from the Moone to the degree of the 8 houle, and is projected from the signe wherein Saturne is.

The part of the interficient or killing planet is reckned in the day time from the Lord of the ascendent to the moone, contrariwise

ſtrait wille from the Moone to the Lord of the aſcendent, and is proiected from the Lord of the aſcendent.

Therefore when you will find out or ſet the place of any of theſe parts, firſt bring your ſignes into number in order, ſo that Aries may be in the firſt place, Taurus in the ſecond, and ſo orderlye that Piſces maye bee founde the twelfth as followeth.

Aries, Taurus, Gemini, Cancer, Leo, Virgo, Lybra,
1 2 3 4 5 6 7
Scorpius, Sagittarius, Capricornus, Aquarius, Piſces.
8 9 10 11 12

Then take away the place of the Planet from the which ye begin to reckon vnto the other, from the place of that whereunto you doe reckon, and put the differences that remayneth, vnto the degree aſcendent, or to ſome other ſign or place of the zodiack, as in the expoſition of that part is before ſayd. But if there ſeem no ſubſtraction be made, they put 12 ſigns vnto the ſignes and degrees fro whence the ſubſtraction ſhould be made.

Then accounting from the beginning of Aries, whereas the number ſhall end, there ſhall that part be placed, as for example: if you would find out the place of the parte of fortune in the figure before placed becauſe it is a day figure, the place of the ſunne is to be ſubſtracted from the place of the Moone.

The place of the Moone is two ſignes, 3 degrees, and 11 minutes, the place of the ſunne is only 15 degrees and 5 minutes from the firſt minute of Aries. If then you doe ſubſtract 15 degrees and 5 minutes, whiche is the place of the Sunne, by aſtronomical ſubſtraction from 2 ſignes, 3 degrees, and 11 minutes, there will remayne 1 ſigne, 18 degrees, & 6 minuts, which being added vnto the degree aſcendent, maketh 5 ſignes, 28 degrees and 6 minutes, becauſe the aſcendent is of 4 ſignes and 10 degrees: then taking your beginning from Aries, the part of fortune ſhall be placed in the 28 degree and 6 minutes of Virgo. In this order muſt you proceede in the finding oute

the true places of ỳ other parts before mẽtioned. Alwais this is not to be forgotten, that in all of them the difference is not to be added to the ascendent, as in the part of fortune, whereas the difference is to be added to the place of Saturne, notwithstãding in euery part ye must take your beginning frõ Aries.

Of such thinges as are to be obserued before you giue iudgement of any question.

Cap. 19.

NOw hauing erected your figure, and placed your planets with the parts in the same, as is before shewed, before that you doe giue iudgement vpõ any question, certain thinges are diligently to be considered, least error be committed in the same. First therefore the 7 house and the Lord thereof, are to bee considered, for if the 7 house be letted by the aspect or presences of malygne planets, or that his Lord be letted, that is, if he bee in his fall, or retrograde, or combust, or other wise hindred by misfortunes aforelayd, you may not safely giue iudgement, fearing to committe error. For *Ptolomeus* in the 14 Aphorisme of his Centiloquium sayth: In how great error shall the Astronomer be wrapped, when the 7 house and the Lord thereof are afflicted. Furthermore it is diligently to be marked whether the question be radicall or no, which is knowne if the Lord of the ascendent and Lorde of the houre be one, or of one triplicity or nature. For this constellation rising, the question is radicall, contrariwise it is not, and therefore absolute iudgement is not to be giuen. Here note that the firste euill extendeth no further then when the question demaunded doeth not appertayne to the 7 house, for then it taketh no place, but rather showeth that the question demaunded shall haue ill successe or effect. Likewise neyther the first nor second rules doe not hold in natiuities, neyther

ther in anye question where the certayne houre of the thing done is knowne and giuen.

Of the significators, and how for to finde them.

CAP. 20.

Before that wee come to giue iudgement, we must learne to knowe what the significators are, and who they are, and how to fynd them out. The significator then is both the house that signifieth the thing demaunded, and the Planet which hath most dignities in the same house, whiche is called the Lord of the house, of ỹ fundamentes whereof we haue already spoken. When as therefore any question is proposed, the ascendent and his Lord is to be attributed vnto the querent, or mouer of the question, and the house that signifieth the thing that is demaunded, and his Lord is attributed vnto the question or thing demaunded, the Moone which in euery question is common, is attributed alwayes with the ascendent and his Lorde, vnto him that mooueth the question, as for example, if a man should moue a question to enquire of the state of his brother, the ascendente and the Lorde thereof, and the Moone, are giuen vnto the querent.

But the third house and his Lord is giuen vnto the brother, or if that any man should enquire of the diseases & sickneſſe of another, the ascendent, his Lord, & the Moone are significators of the patient, but the sixte house and the Lorde thereof doeth signifie the diseases. And in this maner is to be dealt in all other questions. Notwithstanding it is to bee knowne that manye times you must take manye significators, as in those thinges

thinges which are done be personages are Ambassadors coming betweene, as in bargeninges treaties of peace, mariages, and such other lyke: for in these things with the ascēdent & his Lorde and the Moone, the planet from the whiche the moone is separace, is to be toyned. And the Planet wherevnto the Moone doth applye, with the house that signifieth the thing demaunded, with the Lord of the same is to be giuen to the question. Also they doe ioyne to the significators any planet which hath any communitie or fellowship with the signification of the thing. As for example, a man proposeth a question of a future mariage. Here the ascendent with his Lord, and the Moone with the Planet from which she is separate, is geuen vnto the querent, but the seuenth house and the Lorde thereof, and the Planet whervnto the Moone doth apply you shall giue vnto the thing that is demaunded. But if it be a mā that is the querent, you shall ioyne the Sunne vnto the other significators, because the sunne doth signifie a man. But contrariwise, if it be a woman, Venus is ioyned vnto the significators, because she ruleth the woman, and the Sunne to the thing that is demaunded: and thus must you doe in all other questions. For their disposition eyther one to another, or to the fortunate or vnfortunate Planets doeth showe what shall come to passe of the thing demaunded. Thus we haue sufficiently spoken of the significators, and now we will happily hasten to the iudgements.

How

How many wayes thinges are broughte to perfection and end.

Cap. 21.



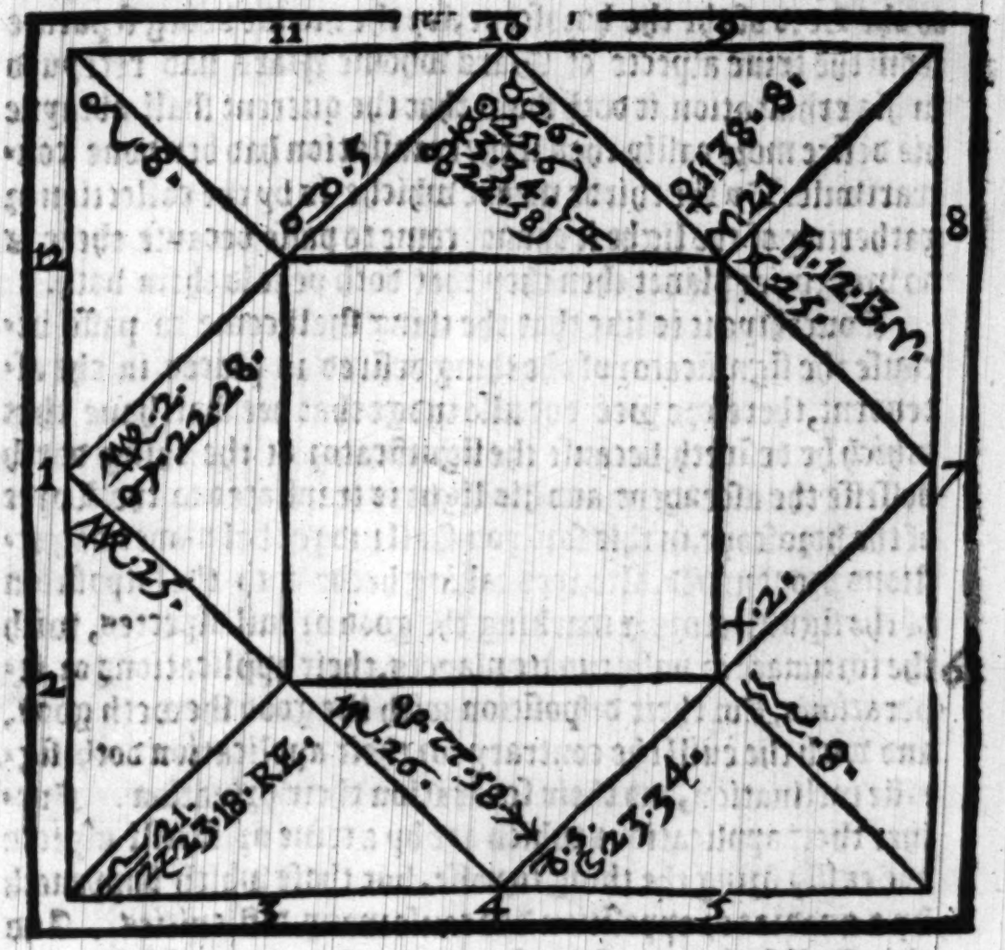
Auing finished our treatise sufficiently touching the principles of this science and obseruations necessarye. Now the righte order calleth vs to the setting downe of the right Method & way to bring thinges to their perfite end & scope. Therfore we will now show how many wayes things may be perfitted, the whiche happeneth by foure meanes and wayes, that is to say, by coniunction, by translation of light and nature, by collection of lighte, and by being in houses: when as therefore the Lord of the ascendet, the significator of the thing demaunded, be eyther corporally ioyned or by aspect, the thing demaunded without all doubt shall come to passe, spetially if the coniunction be in the ascendente. Notwithstanding it shal come to passe but with some difficultie, if it happen the coniunction to be in the house that signifieth the thing that is demaunded.

Secondly it is brought to perfection by translation of light and nature, that is when as the sayde significators are ioyned by coniunction or aspect, and that some other planet doe separate himselfe from one of the significators, of whome hee hath bene receiued, and applyeth to the other significator before that hee doth behold or apply vnto any other planet, for then he transporteth the force and nature which he tooke of the one vnto the other, and he which receyueth the light, is the author of the perfection of the thing. But when it comes to passe in this sort, he that doth demaund or axe the question doth agree with him for whome it is demaunded, for the thing that is de-

maunded by meanes of some man, messenger, or iudge, sent or comming betweene them.

Thirdly, things are brought to passe when as there is collection of their light by a planet more waighty then the Lord of the ascendent or significator of the thing demaunded, that is, when the Lord of the ascendent and the significator, or the thing demaunded do both behold a planet waightier then thẽselues, and speciallye by receptions, for that Planet is as it were iudge that causeth the thinges to come vnto intire perfection.

Fourthly, and fynally, thinges are finished by the dwelling of Planets in houses, for if the significators of any thing be in the first house, specially if they be receyued it doth argue the thing shall come to passe without any labour. But if the Lord of the horoscope or the Moone, or any of the significators of the querent be in the house of the thing demaunded, it sheweth that it shall come to passe, but with much labour and trauell. These thinges by example shalbe made playner, let this therefore be the example. In the yeare of our Lord 1555, the 6 day of June, houre 12, minutes 56, there was a question proposed by one, whether he should get or obtayne any of his brothers goods: at the which houre the figure of the heauen was erected in such sort as followeth.



Mercury is here Lord of the ascendent, and Mars significator of the thing demaunded, because hee being Lord of the fourth house, wherein is contayned the substaunces of brethren, because it is the second house to the third, hee shall iustlye signifie the thing desired. Now therefore we must looke if by any meanes the querent shall obtayne or get that whiche hee desireth. Which thing being considered, there appeareth no conjunction betweene the Lord of the ascendent or the Moone with the significators of the thing demaunded. Wherfore by this meanes the querent shall not haue his desire.

But I doe see further a translation of the light and nature of the significator of the thing to be wrought by the moone vnto the Lord of the the horoscope, for the moone being separate from the trine aspecte of Mars whome Mars had receyued in his exhaltation, it doth show that the querent shall obtayne his desire more easily then if the translation had ben done contrariwise. By the thirde meane whiche is by the collection or gathering of the light it cannot come to passe because there is no waighter planet then they that doth behold them both.

Fourthlye it is like that the thing shall come to passe because the significator of the thing desired is placed in the ascendent, therefore wee doe also iudge that hee shall haue that which he desireth, because the significator of the thing doeth possesse the ascendent, and his light is translated to the Lorde of the horoscope, in this sort you shall iudge of al maner of questions propounded, alwayes taking heede vnto the disposition of the significators, & marking the good or euil aspectes, with the fortunate or vnfortunate planets, their applications or seperations. For their disposition with the good sheweth good, and with the euill the contrary, for their application doth signifie inclination, and their separation their priuation. Further their applications which are by a trine or sextill aspecte doe easily bring the thing to passe, but those which happeneth by a quadrat or opposition, doe cause many difficulties. And this shall suffice to resolue sundrie questions, notwithstanding to make this doctrine more easie, we wil show an example vpon euery one of the houses beginning with a question referred vnto the first house, and so prosecute the rest in order.

The

The first Question to know whether any man that is absent, be dead or aliue.

Cap. 22.



Any e sundry questions are mooued, which are referred to some of the 12 houses because of their sundrie significations. But because euery house hath almost innumerable significations, if we would touch them all, or bring them into one volume, our labour would be tedious and verye great. Wherefore setting downe one only question vpon euery house, easie iudgemente maye bee giuen of the rest, so that which is spoken before, bee well vnderstoode and perceyued. The first house giueth iudgemente of the lyfe, and therfore the question proposed of one that is absent whether he bee deade or alyue is referred vnto the fyrste house. When you will therefore resolue suche a question, looke whether the Lorde of the ascendent, the Moone, or the Lord of the 8 house be toyned together, for that showeth that the man is departed this lyfe. Looke also if there bee anye translation of the light of the Lorde of the ascendent vnto the Lorde of the eyghth house, or contrarywyse: or whether the Lord of the 8 house be in the ascendent, or the Lorde of the ascendent be placed in the angle of the earth, for all these do declare that the man hath ended his lyfe. Furthermore, the disposicions of the Lord of the ascendent is to be marked whether it be with fortunate or vnfortunate planets for the applications with the good planets showeth lyfe, but with the euill it bringeth hurt and death. The lyke is to bee iudged of the ascendent and part of fortune, for the good planets being in the ascendent, or with the part of fortune, or beholding them

with good aspect signifieth lyfe, as contrariwise the malygne or euill Planets being so placed, doth threaten mischeefe and death.

The seconde question whether any man shal haue or possesse riches and substance, and at what time.

Cap. 23.



The disposicions also of the significator with the Lord of the ascendent, and the Moone wherof we haue often spoken doth shew the like, if the almuten of the ascendent or significator doe behold any Planet being in an angle it doth declare conception, contrariwise if they being in an angle do behold a planet in a falling house, or that there be a moueable signe in the ascendent, or any malygne Planet, it sheweth that there is no conception, or if there were, it sheweth aborcion, but a fixed signe in the ascendent with a fortunate Planet in the same, forsheweth true conception, also a Planet hauing many dignities in the fifth house and placed in the same and beholden of the Moone doth shew true conception, likewise the Lords of the fift house being strong in the ascendent or tenth house doth shew ỳ like, now if that you desire to know when a woman is conceiued, whether she shall bring forth a man childe or a woman, behold whether the Lorde of the ascendent the Moone and the Lorde of the fifth house be in masculine signes or the most of them, for that doth signifie the woman shal beare a man child, if they be in femenine signes it sheweth a woman childe, likewise marke if the Lord of the houre and the Lord of the house of children and the Moone or two of them bee in masculine signes, for then it sheweth a man child; in feminine signs, it sig-

signifieth a woman. I would also haue set downe some question vpon the first house, but minding hereafter to adde another treatise vnto this worke the scope whereof shalbe almost wholy referred to the nature of the first house, nowe wee will onely touch a short question of the same house as followeth.

To knowe whether a man shall keepe his seruant or not.

CAP. 27.

Seruantes oftentimes, being in good credite with their maisters, do feare least their maister will giue them ouer vnto some other or that they shal not be in so good state as they are, as it happeneth in those countries where they sel or giue their seruãts, wherefore if any man will knowe if he shalbe in better case with another then with him that he serueth, he may put foorth his question to knowe if the mayster will keepe his seruant or leaue him, for aunswere whereunto we will first set downe the firste house and the Lord thereof, and the Moone, for the interrogant, and the sixth house and his Lorde for the seruaunt, and the tenth house and his Lorde, for the mayster of the seruaunte. Then wee must consider the disposition of these significatours as well among themselues as the angles, for if the Lord of the ascendent or the Moone bee corporallye ioyned with the Lorde of the tenth house, by conjunction or aspecte, and that the same bee in one degree or minute, it signifies that hee shall bee delyuered by hys mayster: and if they bee already separated or that they doe separate themselues, the seruaunte hath

yath had alreadye leaue to departe, but if the Lord of the first or fixt house of the moone do seperate themselues from the Lord of the tenth house, and do apply to some other planet of whome they are receiued either in his house, exaltation, terme or triplicitie, it doth showe that his maister shall giue him to some other, and that he shall be better then with the first master, but if they seperate them selues from the Lorde of the tenth house, and do not apply to some other Planet, his maister shall not keepe him although he giue him vnto another: if they seperate themselues from the Lorde of the tenth house and doe applye vnto a malygn Planet without reception, he shall be giuen vnto another maister with whom hee shall not be so well as with the first, and if there bee no coniunction or seperation found betweene the lord of the ascendant the moone and the lord of the fixt house, with the Lord of the tenth, then looke if there be any such thing betweene them and the sunne, for then you must iudge as you would doe betweene them and the Lord of the tenth house, if none of these constellations bee found, the seruant shall dwell still with his maister, specially if the ascendant or first house be fixed signes, or that the Lorde of them or the moone or the most parte of them bee in stable or fixed signes.

How

Howe to knowe whether a man shall obtayne that woman in mariage which he desireth.

Cap. 25.



This question being proposed by a man will also serue to aunswere the lyke demaunded by a woman, giuing vnto ech their proper significators, as is before shewed, it may be resolued in this sort. First giue vnto the querent the ascendent and his lord, and the moone with the planet from the which the Moone doth separate her selfe, and the Sunne for his significator. But to the woman, the seuenth house and his lorde, the Planet vnto whome the Moone doth apply, and Uenus. Then marke diligently what disposition there is betweene the lorde of the ascendente, and the Moone, with the lord of the seuenth house, and with the Planet from whom the Moone is separate, with the Planet to whome she doeth applye, and with the Sunne and Uenus: for a trine or sextill aspect or application betweene them doeth show the matter shall be easily brought to passe, but the quadrat and apposition showeth it hardlye, and the separation declareth that it shall come to no effecte or purpose. If the lorde of the ascendent or the Moone be in the seuenth house, and the Planet from whome the Moone is seperate, doth beholde or applye vnto the Planet whereunto the Moone doth apply, or the Sunne doe behold or apply vnto Uenus, it signifieth that the mariage shall come to passe but with muche labour and difficultie, and specially if the application or aspects bee of enmitie, for these aspectes breede hatred and displeasure, and destroy the worke, except some other better significations come betweene.

But if the Lord of the seuenth house be placed in the first, or be corporally ioyned vnto him, or that the Planet vnto whom the Moone doth apply, doth behold the planet from whom she is separate, by a trine or sextill aspect, or doth applye vnto him by like aspect, or that Venus doeth the like vnto the Sunne, the querent shall easily obtayne his wife. Notwithstanding if this be doone by a quadrat or opposition without any reception, it shall hardly come to passe. But if the Lord of the ascendente be receyued of any Planet, it signifieth that it shall come to passe if the Planet which receyueth him, haue any dignities in the seuenth house, but if you finde none of these thinges before spoken of, then marke whether there be any translation or collection of light betweene them, for they doe likewise promise vnto the querent his wife, as the other aspectes before mentioned, notwithstanding it shall bee broughte to passe by messengers or others that shall deale betweene. Fynallye, the Moone free from misfortune and receyued, promiseth the like, but if it happen that there fall out none of these forsayd constellations, then the querent is not to haue any hope to obtayne his demaunde.

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Whether

Whether a man shall inioy the goods and dowrie of his Wife.

Cap. 26.

Sometimes it happeneth this question to be moued: whether any mã may haue and enioye the gooves oz powzye of his wife, whiche question is aunswered accozding to the disposition of the ascendẽt and his Almuten, and the Moone with the eyght house and his lozd because the eyght house being the seconde and succeeding to the seuenth, the house of the substaunce of women. If then the lozd of the first house and the Moone be ioyned with the lozd of the eyght house by aspecte, conimiction, oz application, the querent shall obtayne the womans goods oz substaunce: oz if there bee any application betweene them with reception, oz translation, oz rollection of light, the querent shal haue that he seeketh, if none of these be found, looke if the lozd of the eyght house be in the first, oz the Lozd of the first, oz the Moone be in the eyght house, then the querent shall haue the goods of the woman, but with muche labour and intreaty. But the lozde of the eyght house in the ascendente bringeth the matter easilye to passe. But if none of these aspects doth appeare, then that he seeketh, is frustrate and voyde.

Of the speedye or slacke returne of him that taketh in hand any iourney, and of suche thinges as shall happen in the iourney.

Cap. 27.



Eing demaunded of any man whiche would take in hãd any iourney, what shall or may happen vnto him in the same, and of his short or slacke returne, take diligente heede to the significator of the iourney, and to the Lord of the ascendent, and the Moone, for if the significator of the iourney which is the Almutẽ of the ninth house, and the lord of the ascendent, or the Moone, be ioyned togethet, or that one of the significators do applye vnto another, or that there be betweene them translation or collection of lighte, or the greater part of them be in moueable signes, the iourney shall soone bee ended, and the returne short: but if they be in fixed signes, it will be a long iourney, and long returne, but if it be in common signes, his iourney shall be indifferente, and his returne like, but by the way he shall take in hand another iourney. But the lordes of the ascendente and the ninth house, being infortunate, retrograde, or combust, do hinder the iourney and bring great daunger. But if the Lord of the ascendent and of the ninth house be eyther fortunate, or doe applye to the lorde of the eleuenth house, or the Lord of the eleuenth house be fortunate in the ninth, it signifyeth a prosperous iourney, and that the querent shall obtayne that he trauayleth for. But if the Moone bee in the first or twelfth house, or ioyned with the Lord of the first, and be infortunate, or that the Lord of the ascendent or of the ninth house be afflicted by the lord of the first, it signifyeth that the trauayler shall bee sicke in his iourney,

but

but if the affliction be by the Lorde of the 12, it sheweth imprisonment. And by this meanes you may iudge of the fortunes or misfortunes, by the disposition of the Lordes of the houses, with fortunate or vnfortunate planets.

To vnderstande whether a man shall obtaine that dignitie or office that hee desireth, or seeketh for.

CAP. 18.

IF any man moove a question of an Office or dignitie which hee hopeth to obtayne, to vnderstande or know whether hee shall haue it or no: Behold if the Lord of the tenth house whiche is significator of the office, bee ioyned with the Lorde of the first house, or if one of them doe applye vnto the other, by a tryne or fertill aspecte, with reception, then iudge boldly that he shall haue the office. The like you shall iudge also if you finde the Lorde of the ascendent and the lord of the tenth house placed in angles, so that there be no misfortune betweene them. But if the Lord of the ascendent be cadent or falling from the lord of the tenth house and do not behold him: or the Lord of the tenth house be falling from the tenth house, and doth not behold the same, except some fortunate planet doe come betweene, and translate the light of the one to the other, the querent shall not haue the office he seeketh, for it signifieth that it is already giuen to another. If the Almuten of the first house, or the Moone, be receyued in the tenth, or the Lord of the tenth be receyued in the ascendent, they doe promise the office vnto the querent. If any planet heauier then the Lords of the ascendent or tenth house, doe gather their light, he placeth the querent in the office, as the other Constellations doe: But if the lorde of the house of Hope, be an vnfortunate Planet, and behold the Moone being

vnfortunate, or that the Moone bee in the eleuenth house vnfortunate, the office shall not be graunted vnto the Querent. But if the Lord of the eleuenth house be fortunate, and beholde the Moone being also fortunate, or the Lord of the ascendente or of the tenth house with a good aspect, or apply vnto anye of them, or be placed in the tenth house, he doth promise and giue the office and dignitie to the querent. But if a fortunate Planet be Lord of the eleuenth house, and be placed in a very good place, and the Moone being vnfortunate be found falling from the fortunes, and the eleuenth house, the querent shal obtayne but a part of his sute, and if that misfortune of the Moone doe come by Mars, and that Mars be strong in the heauen beholding the Lordes of the eleuenth house, and ascendent it sheweth that the querent shall be murthered or slayne after he hath gotten the Office, except some fortunate Planet comming beholde the querent do let or hinder that mischiefe. The Lords of the tenth and eleuenth house being fortunate & beholding one another with reception, although the Moone be afflicted by Saturn, they promise the Office vnto the querent: who notwithstanding by meanes of the misfortune of the Moone, wrought by Saturne, shal in his office be of ill behauiour, and thereby get no loue or friendship, but hatred and displeasure.

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To knowe whether a man shall haue the thing he hopeth or looketh for.

Cap. 29.

A Question being moued by any man of any matter, whether it be dignitie, office, or anye other thing, whether hee shall obtayne it or no, and yet will not tell what it is that hee hopeth for, nor at whose handes hee looketh for it. Take your significator from the eleuenth house for if the Lorde of the eleuenth do applye to the Lord of the ascendent, or the Lord of the ascendent, vnto the lord of the eleuenth, or doe behold him, the querent shall obtayne that he looketh for, and that very easily, if the application be by a tryne or sextill aspect. The like shall come to passe when the Lord of the eleuenth house is receiued into any angle. Also when the receyuer of the disposition of the Moone is receyued, and his Receiuer agayne receiued, the querente shall obtayne lightly and easily.

In like maner you shall iudge of the Lord of the ascendent if the receyuer of the disposition of the Moone bee in a common or moueable signe, he shall obtayne but a smal or the least part of the thing he seeketh, but if he be in a fixed signe he shal haue it wholy. The like also shall come to passe when there is anye applications, translations, or collections of light, whereof we haue spoken oftentimes before.

In like maner a man may iudge when anye man doeth demaund whether he shall obtayne the good will or friendship of him that hee seeketh or desireth. If you finde the Lorde of the ascendent, the Moone, and the Lord of the eleuenth house, ioyned together, or any of them applying to anye other, iudge

that

that he shall haue his desire, and so much the rather if it be by friendly aspectes. But if the aspectes or applications bee vnfriendly, hardly shall he obtayne his desire, but if it happen he doe obtayne, the friendship shall not continue long, but there shall rise discorde and contention betweene them, and hardlye shall they be made friends agayne.

Of a mans secrete Enemies.

Cap. 30.

A Question being mooued of the state or condition of a secrete enemie, consider well who is the Almuten of the 12 house, and his disposition with the other houses and Planets. For according to his disposition, shall ginc iudgement of the secrete enemy. If the Almuten of the 12 house bee in the first, or ioyned with the Lorde of the first, it sheweth that the enemye is sicke, or the like, if the Lord of the first house be in the twelfth, but if the significator of the secrete enemye be found ioyned with the Lord of the 10 house, it sheweth that the enemy is either at the Court or talking with the King, to haue or obtayne some thing of hym which shall be hurtfull vnto the Querent. If the significator aforesayde doe beholde the ascendent or his Lorde with a quadrat or opposition, and so you shall iudge. But if the Lorde of the 12 house be found placed in the fourth house, or in the house of death, or ioyned to the Lord of the eyght house, which is the house of death, you shal affirme that he is either already dead or else that he will dye very shortly. In this sort a man maye iudge of the state of his secrets enemy by the disposition of the significator, with the Lordes of the houses and the Planettes

good

good or bad. But if the querent will tell you the name of his enemye, or that he be not a priuie, but rather an open enemie, you must seeke out his cõdition and state by the seuenth house and the Lorde thereof, for because the seuenth house doeth behold the ascendent with an enuious aspect, worthily therefore the state of open enimies is drawne from it. By this meanes, and in this sort, a man may giue iudgement of euery question proposed, and aunswere vnto them.

VVhether any man shall haue or possesse riches and substaunce and at what time.

Cap. 30.

When any man proposeth a question, whether he shall haue any substaunce or riches, and if it shall come to passe, at what time and when it shall be, and yet hee will not tell from or of whome he hopeth to haue or receyue anye riches. They that shall giue aunswere in this poynt, must diligently foresee if there bee any application betweene the Lord of the second house, the Moone, and the lorde of the first house or not, also you must looke if there bee anye translation of light and nature betweene them, or that their light be gathered by any higher Planet. Or if the Lorde of the second house be fortunate in the ascendent, or if the part of fortune or Lorde of the ascendente bee fortunately placed in the second house: For if these or any of these, or the moste part of them doe happen, it doeth signifie that the Querente shall haue substaunce and riches. But if none of these bee found it showeth the contrary, if the Moone bee not placed in the second house.

But to know when it shal happen if vnto euery degree that is betweene their cõiunctiõ or aspect to Iupiter, or ỹ part of fortune or one significator to another, you so giue a day a weeke,

moneth or yeare, according to the qualities of the signes, you shall vnderstande the tyme. The mooueable signes doe determine houres or dayes, the common signes monethes or weekes, the fixed signes monthes or yeares, by this meanes also a man shall know when any thing that is demanded shall come to passe.

Of the inquisition or searching out of brethren.

Cap. 31.

ALL thinges are in nature according to the variable and diuers qualities and complections of men, for some men doe continually trauell and passe from Cittie to Cittie, from countrye to countrie, other some very seldome or neuer trauell out of their owne countrie, or remoone from their own habitations, but vnto suche as bee wanderers or trauelers sundrye accidents are woonte to happen whereupon also diuers questions are proposed, as some doe inquire for their brother, some for their father, others for their cosine, and one for another. Therefore when any man mooueth a question to vnderstande the state of his brother beeing absent, the third house is diligently to bee considered, for it giueth iudgemente of brethren, also the Lorde thereof, and the Lorde of the triplicitie are to bee marked, for their fortunate or vnfortunate disposition sheweth in what estate the brother is, yf the Lorde of the thyrde house bee in the sixth

ſixth, or the Lorde of the ſixth in the thirde, or one of them haue application or aſpect to the other, it ſheweth that hee is ſicke. if the ſignificators of the brother bee in the ſeuenth houſe of the Moone, or Lorde of the ſeuenth houſe be in the thirde, or that there bee anye applycation betweene them, it ſheweth that hee hath or ſhall marrye a wyfe: but if theſe diſpoſitions bee founde with the Lorde of the eyghte houſe, or in the ſame houſe, or that the Lorde of the thyrde, bee in the fourth houſe, it ſheweth that hee is deade. Likewiſe the application aſpect or coniunction of the ſignificators of the brother, with fortunate Planets ſheweth his good eſtate and condition, but with the infortunate, it ſheweth the contrary.

After this ſorte may you iudge of the diſpoſition of the ſignificators of the brother, with the Lordes of the other houſes and of other queſtiõs propoſed, whether it be of father mother wife or children, or any other thing whereof diuers and ſundrye iudgementes maye bee giuen.

To knowe whether anie man shall possesse and injoye the house or lande that hee desyreth to buye.

Cap. 32.

IF any man demaund a question for the buying of a house, whether hee shall obtaine it or not, giue the ascendent and his Lorde and the Planet from whom the Moone is separated vnto the querent, and the fourth house & his Lorde and the Moone vnto the house or ground desired, & the 10 house with his lord vnto the price or value of the same, but if he will not tell you who it is, that doth sel it, then attribute the seuenth house and the lord therof and the Planet to whom the moone doth apply vnto the sellar, but if he will tell you his name then another significator must be giuen vnto him as if he did desire to buy his brothers land, then the thirde house and his Lord is to be giuen vnto the sellar, but if he will not tell the name of the sellar eyther because he knoweth him not or otherwise then as is aforesaide the seuenth house with his lorde and the Planet whereunto the Moone doeth applie shal bee the significator, but now to know what shall come to passe in this matter, we must looke what the disposition or habite of these significators is, for if the Lorde of the ascendent and the Lord of the seuenth house be in coniunction, or there be any applycation betweene them or translation of light the querent shall easily obtaine, specially if there be a reception or that the aspect or application bee friendlye.

If these things happen not, then must you looke if the lord of the seuenth house be in the first, or the Lorde of the first in the seuenth, for that would cause the querent to obtaine his requeste. The like is to be iudged, if there be any applycation

or coniunction, or translation of lyght betweene the Planet from whom the moone is seperate and that to whom she doeth applye so that the translation be not wrought by the Moone, or the Planet from whom the Moone is seperate, be in the seuenth house or that whereunto she doth apply be placed in the first house, the querent shall obtaine the thing he seeketh, but if none of these be found, then marke if the Lord of the ascendent and the Lord of the fourth house and the moone be ioyned together, or whether there be any applycation or translation of lyght betweene them, or if the Lord of the fourth house, or the moone be in the ascendent or the Lord of the ascendent in the fourth house these shall bring the matter to passe lyke the other constellations before saide, in lyke manner maye you iudge by the disposition of the lord of the tenth house with the lord of the ascendent, if any of these constellations be found thē shall the querent haue his desire otherwise not.

Wherfore this shall be sufficiently spoken of those questions according to our compendious institution and purpose, for many other wryters haue written more at large of euery question as *Guydo*, *Bonatus*, *Haly*, *Aben-Ragell* and others, vnto whom I referre them that desire to knowe more herein, notwithstanding whosoeuer shall dilligently reade and perfitlye vnderstande that whiche wee haue before declared, hee shall be able to giue a certaine and determinate iudgemente of all questions that shall bee proposed or demaunded.

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This endeth the introduction to the Iudgement of the Starres.

The Survey.

A breefe Treatise of the proper Elections for the enterprising or beginning of any thing: written by Claudius Dariot Phisition, and translated, corrected and augmented by Fabian Wither.

FOllowing my purpose and deliberation, after that I haue now sufficiently intreated and shewed the principles and elements of the whole arte, and by what meanes and wayes a mã may attayne vnto it: and how al questions demanded may be referred and reduced vnto the 12 houses that their signification may be found out. Nowe to the end that I will leaue nothing vntouched, I will breefely and with a short phrase or style set downe a certayne Treatise contayning the general principles for chusing of fit times to begin or take in hand any maner of action. Therefore I will shew you how in the beginning of any matter the constitution and due disposition of the heauens and heauenlye bodyes is to be obserued and marked, for euery houre of the day is not apte or fit for the beginning of euery worke, but the constellation of one houre is meete for one worke, and another for another. Therefore in great and weightie matters, as also in those thinges which are ruled by the naturall course and constitution of the elements and starres, the due constellation of the heauens is to be eleet and chosen. Wherefore in this Treatise following, we will show such thinges as are to be obserued in euery election, and first we will speake of the rootes and foundations of elections.

Of

Iudgementes of

Of the rootes or groundes of Elections.

Cap. I.



Firſt it is to be remembred, that an election is not to bee made for him whoſe natiuitie or reuolution of that yeare is vnknowne, or of any queſtion whereof the houre or aſcendent is not likewiſe knowne. For peraduenture thereby might be choſen an aſcendent contrary to the aſcendent in the roote of his natiuitie: for peraduenture there ſhould be ſet downe for the aſcendent that ſigne which in the natiuitie was in the ſixt 8 are 12 houſes whereby the election ſuppoſed to be made for commoditie or profite may turne to hurt or damage. For we ſee oft times ſome one that beginneth his worke vnder a good conſtellation whereof notwithſtanding he reapeth nothing but hurte and miſfortune. Contrariwiſe another attempteth a matter vnder an euill conſtellation and yet notwithſtanding reapeth commoditie and profite by the ſame, yea and it often times happeneth that two more together euen at one and in the ſelf ſame houre, doe take their iourney or enter into a ſhippe, whereof ſome of them returne home with gayne and good fortune, otherſome be in great daunger and hazard, and others return with loſſe & miſfortune: the which thing happeneth vpon no other cauſe but thorow the diuerſitie of the aſcendents in their natiuities. For a good election cannot turne away the euil that the planets hath threatned at the time of the natiuitie. Some therefore will ſay that elections then doth profite nothing: truelye a good election doth helpe when the ſignificators of the thing in the natiuitie doe helpe the goodneſſe of the election, for if they

they be good or indifferent good, and not altogether euill, then the election shall profite. But if the significators in the nativitie doe promise in any matter some good or some ill, a good election shall helpe the good and let the euill, or at the least diminish or make the euill the lesse. For Ptolomey in his fifte Aphorisme of his Centiloquium sayth: The wise man maye turne away or put of many effects of the starres when as hee knoweth their natures, and prepareth himselfe before they worke their effect, and Salomon sayth: a wyse man shal rule the starres. Hee therefore that doeth foresee thinges that shall happen, is accounted wise, for he will eyther withstande or let the euill that shall happen, or else diminish or make it lesse, otherwise elections taketh no place: for if anye man woulde make election of a tyme fit or meete for begetting of children, and hath the significators of children vnfortunate in his nativitie, and therefore signifie the priuation of children, an election will helpe or profite him nothing at all, for it cannot take away the damage which the significators broughte in the nativitie, except the election be very good, and the goodnesse thereof equall to the euill of the nativitie.

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What is to be obſerued in the ſigns at the time of an Election.

Cap. 2.



The ſignes as hath bene already ſpoken, are diuided into manye ſortes, ſome be moueable, ſome fixed, ſome meane or common, and therefore euery ſigne cannot be apt or fit for euery worke, for the fixed ſigns bring ſtabilitie and continuaunce vnto thinges. Thoſe thinges therefore that are done to continue long, as building of houſes and Caſtles, planting of trees, mariages, and ſuch like, they ſhoulde take their beginning when fixed ſignes are in the aſcendent. For the moueable ſignes worke altogether the contrary, in ſo much that whatſoeuer is begun they being aſcending, it commeth ſwiftly and in ſhort time to an end, wherfore whilſt they be in the horoſcope it is good to ſow ſeedes, to buy and ſell, and to plight fayth and troth with a woman, and to take in hand ſuch other like thinges, that require ſodayne or haſty accompliſhment. The common or meane ſignes haue a myxt or indifferent qualitie betwixt both: therfore vnder them it is good to begin ſuch thinges as be comm̃ to two or more, as for to enter into ſocietie with any man, or to doe any thing for lucre or gayne ſake, it is very good, for thoſe thinges that are done vnder them, are ſubiecte to mutation as if a diſeaſe be cured vnder them, it returneth agayne often times, or if any man take a iourney from one, he ſtraight way entreth into another iourney. By this reaſon we ſee that ſigne agreeable to the qualities of the thinges you will take in hand are alwayes to be choſen. And this is not alonly to be obſerued in the moueable, fixed or common ſignes, but alſo in all the other qualities: for amongſt the fixed ſignes, the earthly ſignes

ly signes are most conuenient, and amongst the moueable the ayrie or fiery signes. If any man therefore would worke anye thing by fyre which he would haue quickly wrought to effect, let him chuse common signes fiery, or at the least ayrie. When any man would plant or build a house or suche lyke, let him chuse fixed signes, but specially earthy. Or if any man will take a iourny by water, he must chuse a moueable and watry signe. And so in all other thinges hee must make his elections of the signes according to the qualities of the worke. Now follow certayne canons touching the elections of workes.

Rules or Canons for the Elections of workes.

Cap. 3.

HAuing the natiuitie of any man his reuolution or question, the house and significator of the natiuitie or question of the thing you would take in hand are to be framed, but if these be vnknowne, then the house that signifieth the thing and his Lord are to be framed and made fortunate in the houre of the beginning of the thing, which houre must be diligently sought out. As if anye man would take in hand a iourney to the King, the 9 house and his Lord are to be made fortunate, and if it may be the 10 house of the natiuity, reuolution or question are to be set in the ascēdēt, and the Lord therof to be fortified in the ascēdent or 10 house, also the ascendent and the Lord thereof, & the Lord of ỳ house where the ascendent is placed, are diligently to be fortifyed and framed, and let the signe of the ascendent be in nature and qualitie agreeable vnto the thing to bee taken in hand, as in taking in hand of warre, the signes of Mars are to be chosen, and so of other thinges as aforesayde. But if the Lorde of the ascendent be vnfortunate, frame him to beholde the ascendente with a trine or sextill aspecte. Lykewise the Moone be-

because she is common vnto all thinges, she and her Lord, that is, the Lord of the signe or house where she is placed, are to be fortified and framed. Notwithstanding let not the Moone bee in the ascendent, for there she is vnfortunate. You shall also place the Sunne in the Horoscope, or in the house that signifieth the thing you will take in hand, or else in Aries, or Leo. for otherwise he is thought to be infortunate. Also the planet which naturally signifieth the thing is to be fortified, as if any man would marry, Venus is to be fortified. Mars if anye man would begin a skirmish or battell, but in election for substaunce or riches, Iupiter is to be fortifyed, for these Planets doe naturally gouerne such thinges. Furthermore you must take great heede to fortifie and strengthen the place of the coniunction or oppositiõ of the lights, and the Lorde thereof immediately going before: likewise the house of Hope, and the lord thereof, the tenth house and his Lord, and the Planet that signifieth the end of thinges are stronglye to bee placed. But the planet which sheweth the end of thinges, is the lorde of the fourth house, if he be in the fourth house or behold the same, otherwise it shalbe the Lord of the house of the Moone, if he doe behold the Moone, or the Moone him. else it is the Planet vnto whome the Moone shall be firste corporallye ioyned, or else the Lord of the part of fortune, if he doe behold the part, otherwise the signification thereof remayneth vnto the Moone and her Lord, or to the fourth signe from that wherein the Moone is, or as some iudge, the Lorde of the fourth signe from the part of fortune.

These are the cheefe poyntes that are to be obserued in all elections: if all these cannot bee framed, you must indeauoure to obserue and keepe as many of them as you may. for the significator of the thing, the ascendent, and his Lorde, and the Moone at the least are to be fortified. But if the Moone bee vnfortunate, you shall place her falling from the ascendent, and shall chuse the Planet that doth afflict the Moone, to bee the Lord of the ascendente. so that the Horoscope being vnder his rule and power, he will not hurt himselfe, so that he be o-

ther-

therwise free from other infortunate aspects, but if he cannot be lord of the ascendent, at the least let him rule the tenth. or the eleuenth, or the fifte house, and if the Moone bee receyued of that planet, she will doe little hurt or none, for her malice shall be abated. Also the fortunate planets, as Iupiter and Uenus are to be placed in the ascendent or tenth house, or else if you can make fortunate the lorde of the houre, it will helpe very much in the matter. Thus we haue briefelye showed what thinges are to be wished and obserued in all elections, now I will as breefely in few wordes touch what thinges are to be auoyded and taken heede of.

The thinges that are to be auoyded and taken heede of in all elections.

Cap. 4.

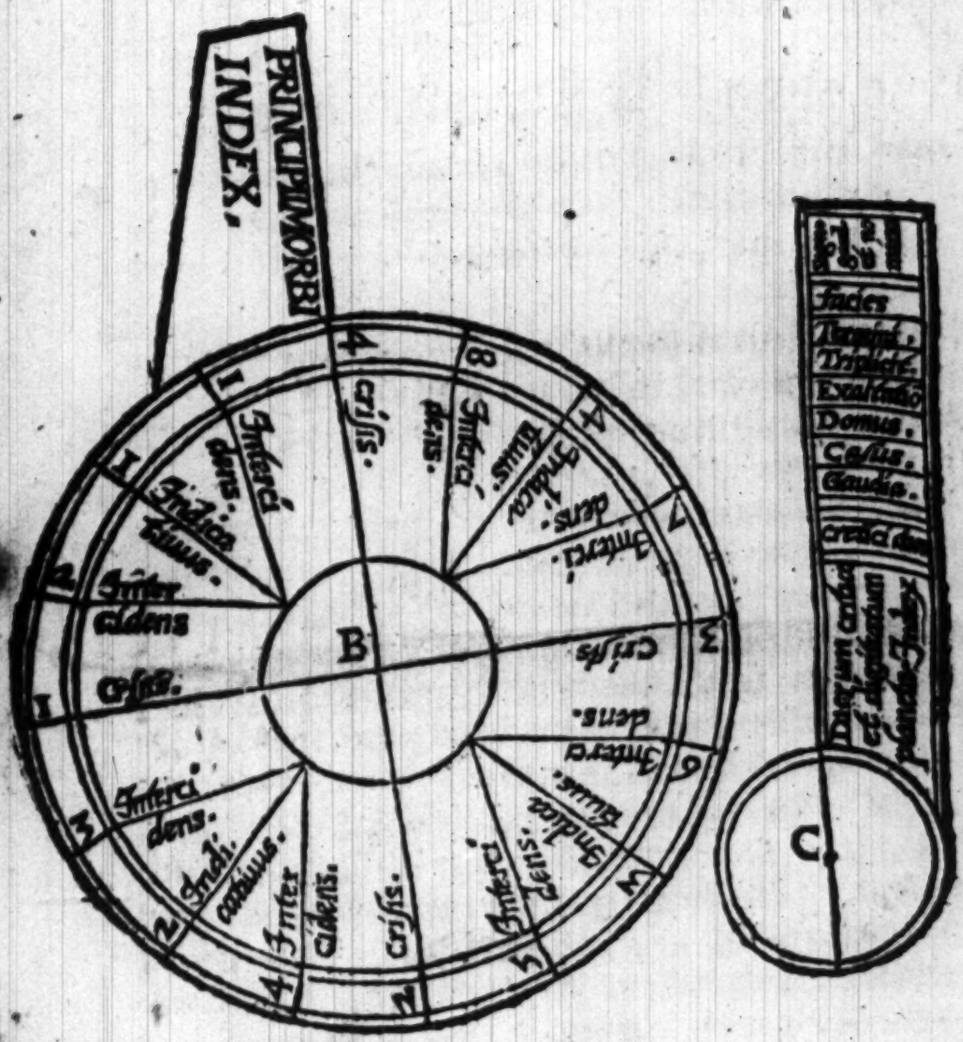
By nature all thinges are subiecte to lets and hinderaunces, wherefore in the beginning of any worke it is diligently to bee taken heede of, that the lord of the ascendent be not retrograde, for when he is so disposed, all that he doth he turneth rather to euill then to good, and worketh all thinges vtterly to the contrarye, for albeit that all the other significators be well disposed, yet the matter shall not take effect, or else with greate payne and labour, for the retrogradation doth hinder and let the operations of all thinges, also you must diligently marke and take heede that the euill and vnfortunate Planets doe not possesse the ascendent, the middest of the heauen, or any other angle, specially if they be lordes of any euill house, as of the first, eyghte, or twelfth house. Also that no fired starre of the nature of the euill planets be placed in those places, specially in the ascendēt

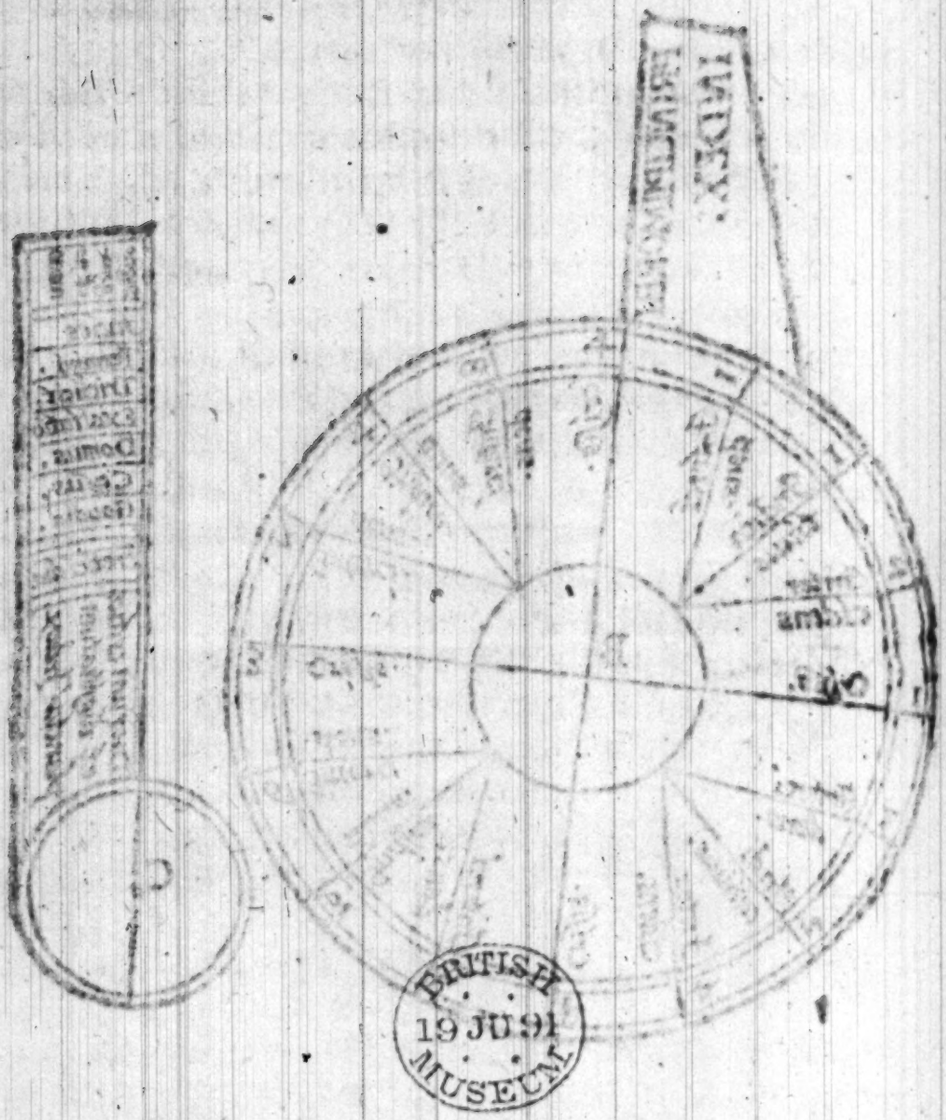
or

or tenth house, also the sixt, eyght or twelfth house of anye na-
tiuitie or question, are not to bee ascendente at the taking in
hand of any enterprise, for those houses haue no fellowship or
aspect with the ascendent, and therefore be euill and peruerse
and bring great hurt, and therefore are iustly to bee eschued
and anoyded. Also you must not beginne or take in hande anye
worke in the time of the coniunction or oppolicion of the two
lights, that is at the new or full Moone, specially if it happen
with the head or tayle of the Dragon, you must take heed that
neyther the head or tayle of the Dragon be in the ascendente,
or in the house of the thing that is demaunded, or with the
part of the thing, for the tayle of the dragon is worse then the
head. The Moone also is to bee eschewed when shee is placed
in the second, sixt, eyght or twelfth house, for then in those pla-
ces she is euill and vnfortunate. Finally, the part of Fortune
must not be separate from the coniunction of the Moone, or
some aspect, neyther cadent from any angle in the beginning
of any worke. But if you ioyne him with the lorde of the a-
scendent, or place him in any aspect within, it will bring
great commoditie vnto the worke. This there-
fore shall suffise to be breefely spo-
ken touching elec-
tions.

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Heere followeth the table of the vnequall houres, wherein the Planets haue their dominion euerie daie and nighte throughe the whole yeare.

FOr so much as the houres of the dayes and nighes in the whole yere wherein the Planets haue their raigne and dominion are altogether vnequal, by reason of the Sunne his rysing vp towarn the north, and his goeing backe or declination towarde the South, which causeth the day to be longer or shorter according to the course thereof, the daye being accounted from the rising of the Sunne, vnto the setting of the Sunne, and from thencefoorth the night vnto the rising againe, and the houre which is the twelfth part of the day and likewise of the night, is thereby verie vnequall and hard to be perceyued, and yet most necessary to be knowen, aswell for elections as also for avoyding of sundrie actions and doeings, I haue reduced into a compendious table the vnequall houres aswell of the nightes and daies of the whole yeare which for breuities sake, and because the difference is so small that it may hardlie be discerned I haue deuided by 3 in this maner, 3, 6, 9, 12, &c. whereby you maye verie easily finde out the vnequall houres of euery daye and night, by this rule and methode following, first in the toppe of the table is set downe for a rule the houres before noone, then ouer the first colomne which conteyneth the caracters of the signes with the degrees deuided as is aforesaid by 3 is set the

place of the Sunne, ouer the second columne the Sunne ryssing, which sheweth the beginning of the first houre, and ouer the other columnes orderlie towardes the right hande, these numbers 1, 2, 3, 4, 5, 6, which sheweth the end of euerie houre, and endeth alwaies at 12 of the clocke at noone, and so lykewise by the cycles you shall see the houres in the afternoone vnto the Sunne setting in lyke number, and from thence to mydnight and so to the Sunne rising againe in the morning. Now to proceede by example to teache you to finde out what houre you desire I will set downe the 2. day of October, with which I enter into the alminake or Ephemerides and seeke in what signe and what degree of the signe the same is in, which I finde to be the 18 degree of Libra, with that I enter into my table, and vnder the cycle of the Sunnes place I find the same degree, then in the 2 columne I finde the Sunne to rise at 6 of the clocke 38 minutes, which is the beginning of the first houre. Then I proceede in the next column which I finde to be 7 & 32 minutes which is the end of the first houre and the beginning of the second, and so you shall proceede throughout the columnes both of the day and night. Further note that whereas you finde diuers signes seuerally ouer the place of the Sunne, and on the other side ouer the lyke cycle, vnderstand that these signes doe take vp eight houres apeece according to their diuision of the Sunne, so that if the Sunne be in any of these signes you shall see the degree in the columne vnder the cycle of the place of the Sunne on the right hande of the page, and begin your houre on the left hande of the page vnder the cycle of the Sunnes rysing and so proceede orderly as before. Now to know also the houres of the Planets, I referre it to my example of the 2 of October being wednesday, and therefore I ayme to the houre of the ☽, to the ♄ to the ♃ to the ♂ to the ☉ which endeth at high noone ☉, to the ♀ after noone ☿ to the ☽ and so forth orderlie, as heere entreth the beginning with euerie Planet appropriate to the day of the week houre,

Saturday,

♄ ♃ ♂ ☉ ♀ ☿ ☽

Saturday, Thursday, Tuesday, Sunday, Friday, Wednisday, Munday.

Then hauing giuen the Planet appropriate to the day vnto the first houre then follow the order set downe in the example according to the order of the Planets which is thus. ♄ ♃ ♂ ☉ ♀ ☿ ☽ and so begin againe.

Thus haue I breefely finished the Methode and order of this Table, the vse and commoditie whereof maie in practise bee founde such as will bring no small pleasure vnto the diligent practitioner.

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FINIS.

The Table of the vnequall houres of the artificiall day

Place of the Sun.	The sunne rising.	The houres before noone. 1	2	3	4	5	6	Place of the Sun.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	5 54	6 55	7 56	8 57	9 58	10.55	0	27
6	5 47	47	51	54	56	58	0	24
9	5 41	44	47	51	54	57	0	21
12	5 35	39	43	48	52	56	0	18
♈ 15	5 28	6 32	7 39	8 44	9 49	10.53	0	15
18	5 22	28	35	41	47	52	0	12
21	5 16	23	31	38	45	51	0	9
24	5 10	18	27	35	42	51	0	6
27	5 3	12	22	32	41	51	0	3
♉ 0	4 57	6 87	7 18	8 29	9 39	10.50	12 0	♎ 0
3	4 51	3	14	26	37	49	0	27
6	4 45	5 58	10	23	35	48	0	24
9	4 40	53	7	20	33	47	0	21
12	4 34	48	2	17	31	46	0	18
♉ 15	4 28	5 43	6 59	8 14	9 29	10.45	12 0	♎ 15
18	4 23	39	55	12	28	44	0	12
21	4 18	35	52	9	26	43	0	9
24	4 12	30	48	6	24	42	0	6
27	4 8	27	45	4	23	41	0	3
♊ 0	4 3	5 22	6 42	8 2	9 21	10.41	12 0	♏ 0
3	3 59	19	39	0	20	40	0	27
6	3 55	16	37	7 58	18	39	0	24
9	3 51	13	34	56	17	39	0	21
12	3 48	10	32	54	16	38	0	18
♊ 15	3 45	5 86	30	7 53	9 15	10.38	12 0	♏ 15
18	3 43	6	29	52	14	37	0	12
21	3 41	4	27	51	14	37	0	9
24	3 40	3	27	50	13	37	0	6
27	3 39	2	26	50	13	36	0	3
♊ 30	3 38	5 16	26	7 49	9 12	10.36	12 0	♏ 0

For the elevation of the Pole 52 degrees 30 minutes.

Place of the Sun.	The houres after noone. 7	8	9	10	11	12	The place of the Suntle.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	Sig. D.
♈ 0	1 52	2 30	3 4	4 35	5 6	5 36	♍ 30
3	1 55	2 33	3 8	4 39	5 11	5 43	27
6	1 58	2 37	3 12	4 44	5 17	5 50	24
9	2 2	2 42	3 18	4 51	5 25	6 0	21
12	2 7	2 48	3 26	5 1	6 37	6 13	18
♈ 15	2 12	2 55	3 34	5 12	6 51	6 31	♎ 15
18	2 18	3 3	3 45	5 25	7 8	6 53	12
21	2 25	3 13	3 58	5 42	7 31	7 24	9
24	2 34	3 25	4 15	6 5	8 1	8 6	6
27	2 46	3 42	4 38	6 37	8 46	9 9	3
♉ 0	3 3	4 6	5 21	7 37	10 14	♏ 0	
3	3 30	4 43	6 12	8 46	11 49	27	
6	4 6	5 32	7 20	10 19	♐ 0	24	
9	4 54	6 37	8 52	12 20	2 46	21	
12	6 0	8 11	11 0	♑ 0	5 0	18	
♉ 15	7 32	10 19	♋ 0	2 46	7 46	♒ 15	
18	9 46	♌ 0	2 46	5 46	10 46	12	
21	♊ 0	2 46	5 46	8 46	♓ 0	9	
24	2 46	5 46	8 46	♍ 0	3 46	6	
27	5 46	8 46	♎ 0	3 46	6 46	3	
♊ 30	8 46	♏ 0	3 46	6 46	9 46	♑ 0	

Place of the Sun.	The houres after noone. 1	2	3	4	5	6	The place of the Suntle.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	Sig. D.
♈ 0	1 52	2 30	3 4	4 35	5 6	5 36	♍ 30
3	1 49	2 27	3 1	4 32	5 2	5 32	27
6	1 46	2 23	2 57	4 28	4 57	5 26	24
9	1 42	2 18	2 51	4 21	4 49	5 16	21
12	1 37	2 12	2 43	4 11	4 36	4 59	18
♈ 15	1 32	2 5	2 34	3 59	4 21	4 39	♎ 15
18	1 26	1 57	2 23	3 45	4 3	4 15	12
21	1 19	1 47	2 10	3 28	3 41	3 46	9
24	1 11	1 36	1 56	3 9	3 16	3 13	6
27	1 2	1 23	1 40	2 47	2 49	2 36	3
♉ 0	0 52	1 9	1 22	2 23	2 18	1 54	♏ 0
3	0 41	0 54	1 3	1 56	1 43	1 27	27
6	0 28	0 37	0 42	1 25	1 4	0 46	24
9	0 13	0 17	0 19	0 49	0 21	0 0	21
12	0 0	0 0	0 0	0 0	0 0	0 0	18
♉ 15	0 0	0 0	0 0	0 0	0 0	0 0	♒ 15
18	0 0	0 0	0 0	0 0	0 0	0 0	12
21	0 0	0 0	0 0	0 0	0 0	0 0	9
24	0 0	0 0	0 0	0 0	0 0	0 0	6
27	0 0	0 0	0 0	0 0	0 0	0 0	3
♊ 30	0 0	0 0	0 0	0 0	0 0	0 0	♑ 0

The table of the vnequall houres of the artificiall day

Place of the Sun	Sonnes rising	Houres before noone 11	10	9	8	7	6	Place of the Sun
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	♈ ♉
♌ 0	6 7	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	6 13	5	4	3	2	1	0	27
6	6 13	4 11	3 9	2 7	1 4	2	0	24
9	6 19	4 16	3 13	2 10	1 6	3	0	21
12	6 25	4 21	3 17	2 13	1 8	4	0	1 18
♌ 15	6 32	4 27	3 22	2 19	1 10	10.11	12 0	♓ 15
18	6 38	4 30	3 25	2 19	1 13	11 6	0	1 12
21	6 44	4 37	3 29	2 22	1 15	7	0	9
24	6 50	4 42	4 33	3 25	2 17	1 8	0	6
27	6 57	4 48	4 38	3 29	2 19	1 9	0	3
♍ 0	7 3	7 53	8 42	9 32	10.21	11.10	12 0	♓ 0
3	7 9	5 58	4 46	3 35	2 23	1 11	0	27
6	7 15	5 3	5 50	3 38	2 25	1 12	0	24
9	7 20	5 7	5 53	4 40	2 27	1 13	0	21
12	7 26	5 12	5 57	4 43	2 29	1 14	0	1 18
♍ 15	7 32	5 17	6 1	4 46	10.31	11.15	0	♈ 15
18	7 37	5 21	6 5	4 49	3 32	1 16	0	1 12
21	7 42	5 25	6 8	5 51	3 34	1 17	0	9
24	7 48	5 30	6 12	5 54	3 36	1 18	0	6
27	7 54	5 33	6 15	5 56	3 37	1 19	0	3
♎ 0	7 59	6 38	7 18	6 59	10.39	11.20	0	♈ 0
3	8 1	6 41	7 21	10 1	4 40	2 20	0	27
6	8 5	6 44	7 23	7 2	4 41	2 21	0	24
9	8 9	6 48	7 26	7 4	4 43	2 22	0	21
12	8 12	6 50	7 28	7 6	4 44	2 22	0	1 18
♎ 15	8 15	6 53	7 30	10 8	10.45	11.23	0	♉ 15
18	8 17	6 54	7 31	7 9	4 45	2 23	0	1 12
21	8 19	6 56	7 33	7 10	4 46	2 23	0	9
24	8 20	6 57	7 34	7 10	4 47	2 23	0	6
27	8 21	6 58	7 34	7 11	4 47	2 24	0	3
♎ 30	8 22	6 59	7 35	10.11	10.47	11.24	12 0	♉ 0

For the elevation of the Pole 51 degrees 30 minutes.

Place of the Sun.	The houres after noone: 7		8		9		10		11		12		The place of the Moone.	
S.	D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S.	D.
♑	0	1	20	2	10	3	0	4	0	5	0	6	0	♓	30
	3	0	59	1	58	2	57	3	56	4	55	5	54		27
	6	0	58	1	56	2	54	3	51	4	49	5	47		24
	9	0	57	1	54	2	51	3	47	4	44	5	41		21
	12	0	56	1	52	2	48	3	43	4	39	5	35		18
♒	15	0	54	1	49	2	44	3	39	4	33	5	28	♈	15
	18	0	54	1	47	2	41	3	35	4	28	5	21		12
	21	0	53	1	46	2	38	3	31	4	23	5	16		9
	24	0	52	1	45	2	37	3	27	4	19	5	10		6
	27	0	51	1	44	2	36	3	22	4	13	5	3		3
♓	0	0	50	1	39	2	29	3	18	4	8	4	57	♈	0
	3	0	49	1	37	2	26	3	14	4	3	4	51		27
	6	0	48	1	35	2	22	3	10	3	58	4	45		24
	9	0	47	1	33	2	20	3	7	3	53	4	40		21
	12	0	46	1	31	2	17	3	3	3	48	4	34		18
♓	15	0	45	1	29	2	14	2	59	3	43	4	28	♉	15
	18	0	44	1	28	2	12	2	55	3	39	4	23		12
	21	0	44	1	26	2	9	2	52	3	35	4	18		9
	24	0	43	1	24	2	6	2	48	3	30	4	13		6
	27	0	41	1	23	2	4	2	45	3	27	4	8		3
♈	0	0	41	1	21	2	2	2	42	3	22	4	3	♉	0
	3	0	40	1	20	2	0	1	59	3	19	3	59		27
	6	0	39	1	18	1	57	2	36	3	15	3	55		24
	9	0	39	1	17	1	56	2	34	3	13	3	51		21
	12	0	38	1	16	1	54	2	31	3	10	3	48		18
♈	15	0	38	1	15	1	53	2	30	3	8	3	45	♊	15
	18	0	37	1	14	1	51	2	28	3	5	3	42		12
	21	0	37	1	14	1	51	2	27	3	4	3	41		9
	24	0	37	1	13	1	50	2	26	3	3	3	40		6
	27	0	37	1	13	1	50	2	25	3	2	3	39		3
♉	30	0	36	1	12	1	49	2	24	3	1	3	38	♊	0

The Table of the vnequal houres of the artificiall night

Place of the Sun.	Sonne setting.	Houres before midnight. 1	2	3	4	5	6	Place of the Sun.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♈ 15	6 32	7 27	8 21	9 16	10.11	11 5	12 0	♍ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♉ 0	7 3	7 53	8 42	9 32	10.21	11.10	12 0	♎ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♉ 15	7 32	8 17	9 1	9 46	10.31	11.15	0	♎ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	1 30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♊ 0	7 57	8 38	9 18	9 59	10.39	11.20	0	♏ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♊ 15	8 15	8 53	9 30	10 8	10.45	11.23	12 0	♏ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	3	10	47	23	0	6
27	21	58	34	11	47	24	0	3
♊ 30	8 22	8 58	9 35	10.11	10.47	11.24	12 0	♐ 0

For the elevation of the Pole 52 degrees 30 minutes.

Place of the Sun.	Hours after midnight. 7		8		9		10		11		12		The Place of the Sunne.	
S. D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S.	D.
♈ 0	1	0	2	0	3	0	4	0	5	0	6	0	♍	30
3		59	1	58	2	57	3	56	4	55	5	54		27
6		58		56		54		51		49		47		24
9		57		54		51		47		44		41		21
12		56		52		48		43		39		35		18
♈ 15	0	55	1	49	2	44	3	39	4	33	5	28	♍	15
18		54		47		41		35		28		22		12
21		53		45		38		31		23		16		9
24		52		43		35		27		18	1	10	1	0
27		51		41		32		22		13	1	3		3
♉ 0	0	50	1	39	2	29	2	18	4	8	4	57	♎	0
3		49		37		26		14		3		51		27
6		48		35		22		10	3	58		45		24
9		47		33		20		7		53		40		21
12		46		31		17		3		48		34		18
♉ 15	0	45	1	29	2	14	2	59	3	43	4	28	♌	15
18		44		28		12		55		39		23		12
21		43		26		9		52		35		18		9
24		42		24		6		48		30		13		6
27		41		23		4		45		27		8		3
♊ 0	0	41	1	21	2	2	2	41	3	23	4	3	♌	0
3		40		20		0		39		19	3	9		27
6		39		18	1	57		36		15		55		24
9		39		17		56		34		12		51		21
12		38		16		54		32		10		48		18
♊ 15	0	38	1	15	1	52	2	30	3	8	3	45	♍	15
18		37		15		51		28		5		43		12
21		37		14		51		27		4		41		9
24		37		14		50		27		3		40		6
27		37		14		50		26		3		39		
♊ 30	0	36	1	14	1	49	2	25	3	2	3	38	♎	0

The 1. table of the vneqvall houres of the artificiall night

Place of the Sun.	The Sun setting.	The houres before midnight: 1	2	3	4	5	6	Place of the Sun.
S. D.	H. M	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	D.
♑ 0	6 16	7 c	8 c	9 c	10 c	11 c	12 c	♌ 30
3	5 54	6 55	7 56	8 57	9 58	10.59	c	27
6	47	47	51	54	56	58	c	24
9	41	44	47	51	54	57	c	21
12	31 35	39	43	48	52	56	c	18
♒ 15	5 28	6 33	7 39	8 44	9 49	10.55	12 c	♍ 15
18	1 22	28	35	41	47	54	c	12
21	16	23	31	38	45	52	c	9
24	10	18	27	35	43	51	c	6
27	3	13	22	32	41	50	c	3
♓ 0	4 57	6 8	7 18	8 29	9 39	10.50	12 c	♎ 0
3	51	3	14	26	37	49	c	27
6	45	5 58	10	23	35	48	c	24
9	40	53	7	20	33	47	c	21
12	1 34	48	3	17	31	46	c	18
♈ 15	4 28	5 43	6 59	8 14	9 29	10.45	12 c	♏ 15
18	1 23	39	55	12	28	44	c	12
21	18	35	52	9	26	43	c	9
24	12	30	48	6	24	42	c	6
27	8	27	45	4	23	41	c	3
♉ 0	4 3	5 23	6 42	8 2	9 21	10.41	12 c	♐ 0
3	3 59	19	39	0	20	40	c	27
6	55	16	37	7 58	18	39	c	24
9	1 51	12 13	34	56	17	39	c	21
12	1 48	10	32	54	16	38	c	18
♉ 15	1 45	5 8	6 30	7 53	9 15	10.38	12 c	♑ 15
18	1 4	6	29	52	14	37	c	12
21	41	4	27	51	14	37	c	9
24	40	3	27	50	12	37	c	6
27	9	2	26	50	12	36	c	3
♊ 0	1 38	0 26	2 27	7 49	9 12	10.36	12 c	♒ 0

For the elevation of the Pole 52 degrees 30 minutes.

Place of the Sun.	The houres after midnight. 7	8	9	10	11	12	The place of the Sunne.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♋ 0	1 0	2 0	3 0	4 0	5 0	6 0	♈ 30
3	1	2	3	4	5	6	27
6	2	4	7	9	11	13	24
9	3	6	10	1	16	19	21
12	4	8	12	17	21	25	18
♋ 15	1 5	2 11	3 16	4 21	5 27	6 31	♉ 15
18	6	13	19	25	3	38	12
21	7	15	22	29	37	44	9
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♌ 0	1 11	2 21	3 32	4 43	6 53	7 3	♉ 0
3	12	22	35	46	58	9	27
6	13	25	38	50	6 3	15	24
9	13	27	40	53	7	20	21
12	14	29	43	57	12	26	18
♌ 15	1 15	2 31	3 46	5 1	6 17	7 31	♊ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	33	52	3
♍ 0	1 20	2 39	3 59	5 18	6 38	7 57	♊ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	2	23	44	5	24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♍ 15	1 23	2 45	4 8	5 30	6 53	8 15	♋ 15
18	23	46	9	31	54	17	12
21	23	46	10	32	56	19	9
24	23	47	10	3	57	20	6
27	24	47	11	34	58	21	3
♍ 30	1 24	2 47	4 11	5 35	6 58	3 22	♋ 0